NATIONAL COUNCIL

OUTLOOK

JUNE 1951

The Time of Your Life

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OF RELIGION

PUBLICATION OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

Coming Events

(For the sake of brevity, meetings of units of the National Council of Churches are listed separately at the end of this list.)

National Baptist Convention of America, Sunday School Congress
San Francisco, Calif., June 6-10
Presbyterian Church in the U.S., General Assembly
Orlando, Fla., June 7
American Baptist Convention
Buffalo, N. Y., June 11-15
Augustana Lutheran Church, Synodical Convention
Galesburg, Ill., June 12-17
Association of Council Secretaries, Annual Meeting
Lake Geneva, Wis., June 18-23
World Council of Churches, European Laymen's Conference
Bad Boll, Germany, July 18-27
Commission of the Churches on International Affairs
Geneva, Switzerland, July 30-August 1
World Council of Churches, Executive Committee
Rolle, Switzerland, August 1-4
World Council of Churches, Central Committee
Rolle, Switzerland, August 4-11
Danish Evangelical Lutheran Church, Annual Convention
Tyler, Minn., August 14-19
Seventh Day Baptist General Conference
Alfred, N. Y., August 14-19
Moravian Church
Dover, Ohio, August 28-September 5
Ecumenical Methodist Conference
Oxford, England, August 28-September 7
General Commission on Chaplains
Washington, D. C., October 4
Evangelical United Brethren Church, Second Brotherhood Congress
Harrisburg, Pa., October 26-28

Meetings of Units of the National Council of Churches

American Committee on the Christian Approach to the Jews, Division of Home Missions, Princeton, N. J., June 13-15
Executive Staff, Lake Geneva, Wis., June 14-18
Bureau of Church Building and Architecture, Indianapolis, Ind., September 12
General Board, New York, N. Y., September 19
Joint Department of American Communities Overseas, New York, N. Y., September 20
Joint Commission on Missionary Education, New York, N. Y., September 21-25
General Department of United Church Men, Board of Managers, Cincinnati, O., October 6-8
Southeastern Inter-Church Convocation, Atlanta, Ga., November 27-29
General Board, Atlanta, Ga., November 28
Joint Department of Stewardship, Buck Hill Falls, Pa., November 29-December 1
Joint Department of Evangelism, New York, N. Y., December 7
Division of Home Missions, Buck Hill Falls, Pa., December 10-12
Division of Christian Life and Work, Buck Hill Falls, Pa., December 12-14

Vol I, No. 6, June 1951

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

	Page
The Time of Your Life	3
An Atheist Asks: Is Religion Relevant? *by Willmar L. Thorkelson*	5
Making Sense Out of a Census *by Lemuel Petersen*	8
Peace Can Be Now	10
A Christian Guide in the Present Crises	12
Council Personalities	14
Point IV Conference Findings	16
Tragedy in the Middle East	18
Aid for Suffering Millions	19
Dope-Ridden Harlem's "Theatre in the Lot"	22

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Make this Summer

The Time of Your Life

NEW YORK'S Lower East Side has always given a kind of shock to the casual visitor. Here humanity seems to swarm in a jungle of shabby tenements, grimy fire escapes and narrow, littered streets.

This is particularly true in summer. The kids—of whom there are a tremendous number—are out of school, and in a community where playgrounds are almost non-existent and apartments are small and stifling, the streets offer their only recreation.

One man at the turn of the century observed this terrible aspect of the big city.

"Idle children filling the streets," he thought, "and idle churches darkened and silent."

The man was the Rev. Robert C. Boville, a Baptist minister who came to New York from a charge in Canada to become secretary for the New York City Baptist Mission Society.

Thinking out an answer to the disturbing situation, he recalled the unemployed students on vacation.

Idle students and idle churches, he reasoned, could be joined to produce a creative summer both for them and for the children of the streets.

The result was the vacation church school, which this year marks its 50th anniversary.

Within the space of half a century, it has become one of the strongest arms of the Church. In 1904, there were only 16 schools, staffed by 51 students from 11 universities. In 1949, religious bodies in the U. S. reported 62,161 vacation church schools with an enrollment of nearly five million. The figure would be still higher if all schools reported.

But the vacation church school is only one phase of the wide assortment of activities carried on by the church in summer.

It is estimated that over 3,000 summer camps and conferences alone are sponsored by church groups each year. More than half a million children, young people and adults attended last year, and even more are expected this summer.

Among the most popular of the churches' summer activities are the youth work projects.

Designed to meet a multitude of interests, these projects take young people into work with children in city slums; on caravans in sparsely-churched areas of the Far West; to reconstruction work in war-damaged cities and farm areas overseas.

Here at home, Christian Ashrams provide a spiritual revitalization for many of the churches' people.

Others with specialized interests attend informal workshops that cover such a wide range of topics as religious drama; audio-visual aids; leadership training for Christian education and the home and foreign missionary enterprise. The 1951 summer calendar appears on p. 4.

CALENDAR OF SUMMER CONFERENCES

Interdenominational Summer Work Camps for Students

(Sponsored jointly by the World Council of Churches, the Division of Home Missions of the National Council and the United Christian Youth Movement)

In the U.S.A.

East Harlem Protestant Parish, New York City — June 29-August 31
ecumenical work camp with students from other countries

Rapid City, S. D. — late June-mid-August
construction of community center building for growing Indian community

Ganado, Arizona — June 15-August 15
renovation of Tselani Health Center on Navajo Reservation and construction work on Ganado Mission campus

Haines, Alaska — June 15-August 20
building cabins at conference center, repair work, leading recreation for young people at orphanage

Vermont
14 college or seminary students to be sent out two-by-two to work in rural communities—attend training school for two weeks and work nine weeks in the field, under Vermont Council of Churches, 189 S. Winooski Ave., Burlington, Vt.

Individual Service Opportunities
Under Division of Home Missions—Service to agricultural migrant families in 25 states
Eastern Area—Miss Edith E. Lowry, 297 Fourth Avenue, New York 10, N. Y.
Midwestern Area—Rev. Ellis Marshburn, 127 N. Dearborn, Chicago 2, Ill.
Western Area—Mrs. F. E. Shotwell, 3330 W. Adams Blvd., Los Angeles 18, Calif.

Under Vermont Church Council, 189 S. Winooski Avenue, Burlington, Vt.
Work in vacation church schools for two-week period

In Other Lands

(Under World Council of Churches, Rev. Joseph Howell, 110 E. 29th Street, New York 16, N. Y.)

Mayaguez, Puerto Rico — June 20-August 20
Work at Marina Neighborhood House

Europe—Work camps in England, Italy, France, Greece, Belgium, Germany. Also leadership training conference, international meetings, etc.

Asia—American work campers in Japan, the Philippines, Thailand, and perhaps India

Missionary Conferences

(Sponsored jointly by the Division of Home Missions, the Division of Foreign Missions, the Joint Commission on Missionary Education and the General Department of United Church Women)

Northfield Missionary Conference, E. Northfield, Mass. — July 2-10
(Mrs. Arthur Resch, Room 917, 156 Fifth Avenue, New York 10, N. Y.)

Conference on the Christian World Mission, Silver Bay, N. Y. — July 11-18
(Gilbert Q. LeSourd, Room 1234, 156 Fifth Avenue, New York 10, N. Y.)

World Missions Institute for Church Leaders, Lake Forest College, Lake Forest, Ill. — July 22-28
(Rev. Ellis Marshburn, 127 N. Dearborn Street, Chicago 2, Ill.)

Missionary Conference, Asilomar, Calif. — August 3-8
(Miss Janet Verhuyl, 220 Golden Gate Avenue, San Francisco, Calif.)

Institute of World Missions, Chautauqua, N. Y. — August 19-26
(Miss Mabel Head, chairman, 135 East 52nd Street, New York 22, N. Y.)

Interracial Institutes

Interdenominational Institutes on Racial and Cultural Relations (J. Oscar Lee, Department of Racial and Cultural Relations, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.)

Lincoln Seminary, Lincoln University, Pa. — July 23-27
Eden Seminary, Webster Groves, Mo. — August 6-10
Menucha Conference Grounds, Corbett, Ore. — August 20-24

Summer Courses in Colleges and Seminaries

Special Summer Course on Home and Family Life, Cornell University, Ithaca, N. Y. — July 2-August 11
(Rural Missions Cooperating Committee, 156 Fifth Avenue, New York 10, N. Y.)

Summer Institute on Extension Education Methods for Rural Missionaries, University of Arkansas, Fayetteville, Ark. — July 30-August 17
(Rural Missions Cooperating Committee, I. W. Moomaw, 156 Fifth Avenue, New York 10, N. Y.)

Summer School on "The Church and Economic Life," University of Chicago, Chicago, Ill. — June 25-July 28

Yale School of Alcohol Studies, Yale University, New Haven, Conn. — July 7-August 3
(Inquire of Department of Pastoral Services, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.)

School of Ecumenical Administration, Boston University, Boston, Mass. — July 8-August 18

Schools for Rural Leaders

(Graduate credit obtainable)

Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. — June 18-July 20
(Address Dr. Rockwell C. Smith)

Oberlin Graduate School for Rural Leaders, Oberlin, Ohio — July 2-20
(address Dean Leonard Stidley)

Institute for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md. — August 6-24
(address John B. Howes)

Town and Country Institute, Emory University, Ga. — August 7-23
(address Rev. Earl Brewer)

(lasting ten days or over)

Cornell Town and Country Summer School, Cornell University, Ithaca, N. Y. — June 11-22
(address Rev. Stanley E. Skinner, Barnes Hall, Ithaca, N. Y.)

Rural Leadership School, Michigan State College, East Lansing, Mich. — July 9-20
(address Paul Miller)

Summer School of Christian Education, Faribault, Minn. — July 9-20
(address Fern Hardenbrook, 122 W. Franklin Avenue, Minneapolis 4, Minn.)

(lasting one week or less)

Knowles Institute for Town and Country Ministers, New Jersey College of Agriculture, New Brunswick, N. J. — June 11-13
(address Dr. Charles A. Thompson)

Texas Town and Country Church School, A & M College, College Station, Texas — June 18-20
(address Prof. Daniel Russell)

Conference for Town and Country Pastors, Pennsylvania State College, State College, Pa. — June 18-22
(address Prof. William G. Mather)

Rural Ministers' Summer School, Virginia Polytechnic Institute, Blacksburg, Va. — July 9-13
(address Dr. B. L. Hummel)

Town and Country Leadership Institute, Oregon State College, Corvallis, Ore. — July 12-13
(address Prof. L. R. Breithaupt)

Ministers' Short Course, College of Agriculture, Fargo, N. D. — August 21-23
(address W. J. Lawrence, 13 Roxy Bldg., Fargo, N. D.)

American Christian Ashrams

(Joint Department of Evangelism, National Council of Churches)

Northern Baptist Assembly Grounds, Green Lake, Wis., July 7-14
Bridgewater College, Bridgewater, Va. — July 16-26
Keuka College, Keuka Park, N. Y. — July 30-Aug. 6
Mount Wesley Encampment, Kerrville, Texas — Aug. 8-15
Camp Sierra, Fresno, Calif. — Aug. 20-30
(Write to Dr. H. H. McConnell, Director, 297 Fourth Ave., New York 10, N. Y.)

(Continued on page 20)

An Atheist Asks:

Is Religion Relevant?

Minnesota University Gives Its Answer

By Willmar L. Thorkelson

Pastors of the Methodist and Lutheran student foundations welcome a German student to his year at the university.

MINNESOTANS were surprised recently to learn that their state university—the nation's second largest—was facing possible legal action for being too friendly to organized religion.

For like other state universities, the University of Minnesota had come to be regarded in some circles as a "godless" institution.

Thanks to a complaint made by an atheist alumnus of the university, much of the state now knows that this description is not entirely true,—if, indeed, it ever was.

The 68-year-old atheist, Frank C. Hughes, who had graduated from the university in 1903, re-enrolled in his alma mater as law freshman last fall after retiring as an engineer.

Three months later, Hughes wrote to Dr. James L. Morrill, Minnesota's president, that he was "surprised and horrified" to "find this once great institution turned into a propaganda mill of ancient caveman superstition."

Hughes had discovered a pamphlet, "Pathways to Certainty," published by the student council of religion, which disclosed that many student religious organizations were holding services and meetings in university buildings.

The pamphlet also carried a statement by Dr. Morrill which said the "university is pleased to welcome as partners in character development the religious foundations on the campus."

It contained the following advice from Dr. Henry E. Allen, university coordinator of student religious activities:

"Be sure to get in touch with the pastor or group representing your religious background."

All this encouragement of religion, Hughes charged, was "wholesale violation" of the church and state separation provided by the U. S. constitution as interpreted by the McCollum decision.

"If separation of church and state existed at the university," Hughes wrote Dr. Morrill, "what excuse would it have for a coordinator of religious activities?"

Dr. Morrill replied he was "very sure" that "in providing a staff officer to give what assistance he can to the religious agencies and foundations and neighborhood churches in their contacts with our students" there is no violation of the constitution, federal or state laws.

(Please turn to next page)

It is indeed gratifying to find, after years of misunderstanding, that a great state university is charged with being "too godly!"

The article by Mr. Thorkelson is not only a faithful description of present administrative and faculty attitudes and of the work of the student religious foundations at Minnesota—it is also an honest reflection of the situation in most state universities today.

Since the close of World War II denominations and the YMCA and YWCA have joined in the support of cooperative religious programs on an interdenominational or interreligious basis in a score or more of state universities.

In many state universities initiative has been taken by the administration in areas not involved in the Minnesota situation, such as the Interfaith Chapel at Kansas State, the voluntary chapel service at Penn State and the departments of religion at a number of universities, notably the University of Oregon and the University of North Carolina, where religious history is examined and religious issues faced on as objective a basis as the issues of any of the other academic disciplines.

It is doubtful if at any other time in the present century the issues involved in giving support within legal limitations to a religious rather than a secular view of life have been as intelligently and successfully faced as today.

—Clarence P. Shedd

Rev. Kenneth E. Wade confers with a Congregational student on plans for the Pilgrim Foundation. He is chairman of the school's religious advisors' group.

He pointed out that the university "offers no religious programs" under its sponsorship, nor "makes tests of religious faith among its students or faculty and exacts no requirement of participation in any religious exercise."

Hughes filed a complaint against the university, but the federal government refused to institute criminal proceedings against the institution, saying it did not regard the McCollum decision as furnishing precedent for such action. It did, however, suggest Hughes might test the issue involved by filing a civil suit.

Being a legal resident of Maine, Hughes does not plan to start such a suit himself. He has announced that the National Liberal League, of which he is an executive, will sponsor such a suit as soon as plaintiffs and counsel are found.

The Hughes case caused *The Minneapolis Star* to publish a series of six comprehensive articles about religion at Minnesota's university.

The paper reported that 24 religious foundations and organizations serving the students are given free run of the Minneapolis and St. Paul campuses of the university and are made to feel they have a partnership role with the university.

This is a vast change from former years, according to clergy with long-time experience in student work on the campus.

"As late as a decade ago, we were given the impression that the university did not regard religion as relevant," said one Protestant pastor. "Now we are made to feel more a part of the university."

It was generally agreed that the person most responsible for the current cordial relations is Dr. Henry E. Allen. Since September 1947 Dr. Allen, a layman and former college president, has been serving as the university's coordinator of student religious activities, with the faculty rank of associate professor.

During the first two years Allen's work was supported by contributions from interested Twin Cities' churchmen. Since July 1949, the budget of his office has been a part of regular university operations.

Allen's approach as coordinator is to encourage each religious faith to develop a strong and vital program for its student adherents.

He looks upon himself in the midst of these diverse groups as a "facilitator."

One of the things he does is to help religious foundations locate their respective student constituencies. Each fall students are given a chance to fill out religious census cards, which are sent to the religious organizations.

Thus, if Tom Jones says he is a Presbyterian, his card goes to the Westminster Foundation, the organization which serves students of that denomination. A student or staff member of the foundation will contact Jones and encourage him to join in their foundation's activities.

Allen organizes seminars for staff members of the denominational groups to keep them abreast of trends in counseling, policies on student affairs and university procedures.

He plans seminars on inter-faith marriage for a family life course and on the spiritual problems of the sick for the nursing program. He arranges noncredit study trips for students to religious centers in the Twin Cities and sets up conferences dealing with religion at state universities.

Seven denominations have student centers along the edge of campus in an eight-block area which is also the location of the fraternities, sororities, and student rooming houses.

Denominations maintaining the centers are Baptist, Congregational, Episcopal, Lutheran (ULC), Lutheran (Missouri Synod) Methodist and Presbyterian.

Denominational work is also carried on by the Christian Science, Disciples of Christ, Mormon, Buddhist, Quaker and Unitarian-Universalist churches.

Serving on an interdenominational basis are the YMCA, the YWCA and the Minnesota Christian Fellowship.

Presbyterian students have an i on the lawn of their denomi

In a typical week, some 150 meetings, study groups and worship services are held for university students.

Dr. Allen estimates that between 2,500 and 3,000 students—about one tenth of the student body—are active participants in programs sponsored by 24 campus religious organizations and directed by a staff of 38 workers, most of them full time.

These activities are held both on the campus and in denominational student centers. Religious groups are permitted to meet in university buildings if they are recognized as student organizations by the university senate committee on student affairs.

Many a student is undoubtedly attracted to the denominational centers that serve meals there either daily or weekly—at cost. But he usually stays for worship or a "bull' session on religion. And he probably will also play a game or two of ping-pong, which is pretty

nuch standard recreation at the centers.

Bible study, worship and classes in hurch history or doctrine are to be ound in the schedule of activities of ractically every Protestant foundation. n addition, there are special projects uch as overseas clothing drives, recreaion leadership for mental hospitals, unday school for a veterans' housing evelopment, student dramatics, interural athletics and dinners for foreign tudents.

Unlike many other state universities, Minnesota has no college, school, deartment or even chair of religion.

There are two reasons at least why Minnesota has relegated religion to a inor place in the curriculum.

One was the reaction of the faculty to he unsuccessful attempts by fundamenalists to obtain legislation forbidding he use of textbooks allegedly supporting

with the Rev. James Boren the University of Minnesota.

he theory of evolution. The net effect the evolution episode, Dr. Allen said, s to categorize religion in the minds many educators as a "menace to all hat higher education represents."

The second reason was a report of a Minnesota faculty committee of the way eligion is taught at other state univerities. The committee reported that reigion is not taught objectively nor by he same methods applied to other studes.

"The main purpose of each of these hools," it explained, "is to present in cceptable manner the doctrinal teachng of the church which supports the acher. . . . Under the circumstances . . the teaching is necessarily partisan, vangelical and opposed to open-minded udgment by the student."

Among the most popular of the few eligion courses offered at the university "Science and Religion," taught by Dr. aul L. Holmer.

He asks his students to read three books: one that states the alleged conflict between religion and science, a second that tells what science is, and one other (the student may select from a list of Catholic, Protestant and Jewish authors) that states the nature of faith.

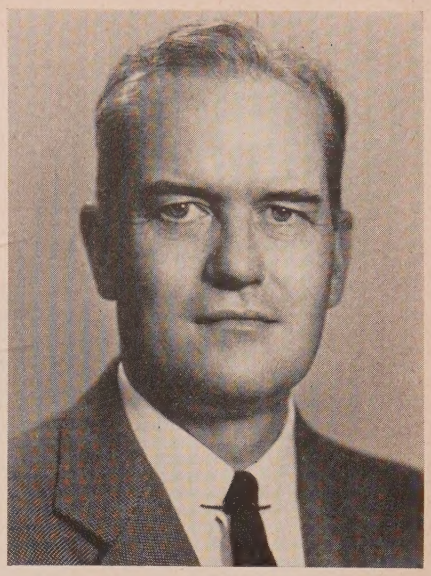
Another course is offered at which guest clergymen describe the teachings of their particular faith. The dean of the college says his faculty is divided on the "suitability" of such a course in a state college.

One reason faculty members believe more religion courses are unnecessary is that they feel the denominational foundations can do a better job of meeting students' religious needs.

In a secular institution it is inevitable that some students should find conflicts between the classroom teachings and their religious beliefs. The Baptist advisor, Rev. John Bone, says he encourages students to question and examine their accepted faith in order "to grow religiously as they grow intellectually."

But he tries to aid them by "putting up some danger signals" so they won't become confirmed skeptics. "I expect the students to go through a period when they think they are going to lose their faith but come through and build a stronger faith," he explains.

As far as religion is concerned, the university counselors and the clergy probably would insist that they have the same objective: to try to get students to be more mature in their understanding of what they do believe.



Dr. Henry E. Allen, university coordinator of students' religious activities.

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Willmar Thorkelson is Religion Editor of the Minneapolis Star. *He was formerly on the staff of the World Council of Churches in Geneva and assisted with press relations at the first Assembly of the World Council in Amsterdam in* 1948.

Clarence P. Shedd, as a professor and director of studies on religion in higher education at the Yale Divinity School since 1930, *has kept in touch with programs and problems of religion in American land-grant colleges and state universities for the past* 25 *years.*

Two students prepare for a worship service at the Congregational center.

Making Sense Out of a Census

During the eight days
of the MISSION we will
• EXAMINE our present programs
to find resources for evangelism
• DISCOVER the unreached persons
• REACH them through
the organizations of the church
• ENLARGE our program
for the increased task

Reverend Edward W. Gebhard briefs census takers.

The more than 70 census counters start on their rounds.

By Lemuel Petersen

ITS membership was 905. But soon it may be doubled. More than 900 other persons in Downers Grove—with no local church affiliation—said they preferred the First Methodist Church.

They said so in a community-wide census conducted by the National Christian Teaching Mission one Sunday last April.

Now the Methodist pastor and lay leaders have a job on their hands. For at least half of these—or roughly 450—ought easily to be brought into the life of the church, Rev. Edward W. Gebhard, director of the mission, told the church.

Eight other Protestant churches of Downers Grove—a suburb of more than 14,000 souls, 20 miles from Chicago's Loop—uncovered similar results in the cooperative mission.

These other churches were the Baptist, Congregational, Evangelical and Reformed, Evangelical United Brethren, Presbyterian, St. Andrews Episcopal, Gloria Dei Lutheran (Augustana Synod), and Immanuel Lutheran (Missouri Synod).

DOWNERS GROVE was the 122nd community in which a census has been taken as part of the eight-day mission.

Since August, 1946, a total of 3,729 churches have participated in such missions and 12,237,740 people have been canvassed by their members.

Rural counties, villages, and cities up to 2,000,000 population have been covered.

The missions were under the Federal Council's Department of Evangelism at first, and are being continued under the Joint Department of Evangelism of the National Council of Churches.

Most spectacular phase of the mission is the census. But first the churches have self-analysis meetings, where the leaders evaluate themselves in terms of their "evangelistic potential."

The census would serve little purpose if the names of new families were left untouched in card files. So the teaching mission organizes and trains the lay people of the church to go out and bring the new ones into the church's fellowship activities, and then to a Christian commitment and church membership.

OF COURSE, each church has its own story, and many of them reveal today's significant evangelistic opportunities, and how they can be met most effectively. Somewhat typical is the story of First Methodist Church in Downers Grove. There were four phases:

1. After preliminary arrangements, ome 30 leaders representing 20 Sunday chool departments and adult classes, nen's and women's groups, and the hoir gathered at 8 p.m. Thursday, April 12, in the church parlors for the elf analysis.

Mr. Gebhard led them in scoring their roups on five major kinds of activity: vorship, study, service, fellowship, and vangelism. They learned that, like the reat majority of Protestant churches, heir major interest was in social activi- ies, and that evangelism received the owest score. They were challenged to se this interest in fellowship for bring- ng new persons into the church.

They also evaluated themselves on 20 uestions intended to show "Our Con- ern for Persons." With a possible top core of 100, the lowest turned out to be 9 and the highest 81. The average was 5. In other words, they had an "un- sed evangelistic potential" of about 45 er cent in the church's groups. This is ather typical of most churches, Mr. Geb- ard concluded.

2. The next major activity was Sun- ay afternoon, April 15, when 74 men nd high school boys went out from the hurch for the census.

After a dessert luncheon and instruc- ions, they left about 2:15 p.m. The rst two returned by 3:35. Each one nterviewed an average of 15 homes. hey filled in cards with address, family ame, name of each person, and reli- ious membership or preference for ach.

THE Methodist census takers inter- viewed 914 homes that afternoon. nly 16 declined information. Because 87 calls could not be completed where eople were not home, 22 women of the hurch called back on these Monday nd Tuesday.

Final returns at Wednesday morn- g's meeting of the pastors showed that the nine Downers Grove churches had had a total of 382 census takers. Only a hundred homes declined to give information.

A total of 4,089 calls had been completed. With an estimated average of 3.5 per family, this represented a total of 14,271, giving virtually complete coverage of the population.

It was estimated that 5,867 persons are members or attendants of local Protestant churches or Sunday schools, and that 2,030 persons were members of Protestant churches elsewhere or preferred a Protestant church. Only 622 persons had no religious preference.

Adding the last two figures showed the Downers Grove Protestant churches had responsibility for 2,652 persons—nearly half as many as are now affiliated with local churches. These were all put on the "responsibility list" of some church.

3. Tuesday night, April 17, lay leaders representing 17 groups in the Methodist church met again to discuss with Director Gebhard the principles and procedures of "fellowship cultivation"—each group bringing some of these 900 into their activities.

He suggested that each church group organize its leaders and members into teams of two. Once each week they should call on specific persons assigned to them. Three calls on each new person in the next several months were urged. It was informally agreed that two nights each week would be set aside for this cultivation work.

THE following night several laymen met with the pastor at the church. They analyzed the new responsibilities, and found some excellent prospects—among them the families of the local superintendent of schools, an airplane pilot, a staff executive at the nearby Argonne National Laboratory. Sample calls were made on some of them.

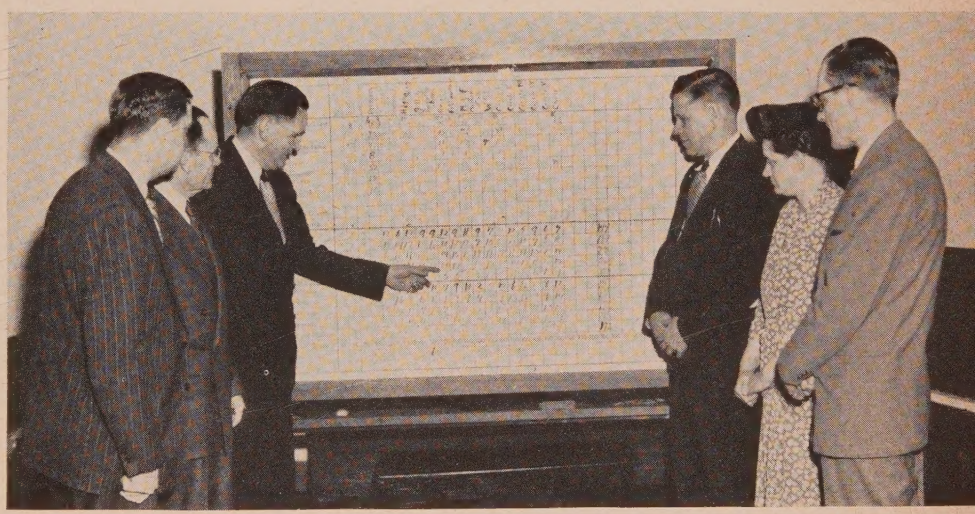
Lay worker Merritt Grim visited in the Carl Lerstrom home. Mr. Lerstrom is a photo-engraver in Chicago, from which they had moved a month before. There they belonged to a Methodist church. Their two children—nine-year-old Marjorie and five-year-old Allen—enrolled in the Sunday school. Mr. and Mrs. Lerstrom expressed interest in the J.O.Y. class for young parents.

4. The concluding event of the eight-day mission period was held Thursday night, April 19. A report from the director was read to the group—for he had in the meantime gone on to Aberdeen, S.D., and there was beginning the 123rd mission. Reports from those who had made sample calls were also presented.

This was "program enlargement" night—when plans for expanding and strengthening the facilities and activities of the church were to be made so as to attract and provide for these new persons.

IN HIS parting message to the church's leaders, Mr. Gebhard reminded them of their obligations to others:

"As you consider the many families who look to this church for spiritual leadership, a great challenge faces you. It would be easy for you, with your active organizations, your full program, and your attractive property to take the attitude, 'we have enough people now; why bother with more?' That spirit is tragic. Persons hungry for the fellowship you now enjoy are waiting for you to widen the circle. And unless we open the doors of our churches and bring these folks in, we will allow the doors of secularism and paganism to widen and receive them. We can build a strong nation by strengthening spiritual foundations right here in Downers Grove."



A chart helps to tally up the results of the Methodist Church, which put the largest number of census takers into the field.

nsus director works at getting the facts n religious affiliation and preferences.

PEACE Can Be NOW

United Church Women at Buck Hill Falls —State council presidents and other leaders. (Above) on the steps of the Buck Hill Falls Inn. (Right) Mrs. James M. Dolbey of Cincinnati, Ohio, chairman, and other members hold outdoor session of Interpretation Committee.

"NEVER underestimate the power of a woman" is a bit of advice tirelessly dinned into the public.

Whether this applies to every woman is, of course, a debatable matter. But certainly the counsel is sound as far as the church women are concerned.

Last month's meeting of the Board of Managers of the National Council's Department of United Church women gave ample evidence of that.

The 250 church women, drawn from every state in the nation, in three days shaped an inspiring program of action around which their 10,000,000 members could unite spiritedly.

At the center of their plans they worked out what is to be known as "The Christian Woman's Action Program for World Peace."

Subsequently the General Board of the National Council formally approved the program and authorized the department to send a delegation to President Truman asking him "to do his utmost to have the government reaffirm to the world that the U. S. will not become the aggressor in any war," as outlined at Buck Hill Falls.

As outlined, this drive to enlist church women in a crusade for peace calls on church women to strive along the following lines:

First, in recognition of their belief in the power of our nation's spiritual resources, the women were asked "to pray that we may be used for peace."

Secondly, as part of their hope to make this nation "a Christian democracy," they will agree to "live democracy" in their home town every day.

Thirdly, since they look upon the United Nations as "today's best instrument for peace next to the churches," they will pledge "to know it and support it."

Fourthly, in identifying themselves with the sufferings of others, they will agree "to discipline ourselves to share our abundance of spiritual and material resources."

Fifthly, since understanding the issues is essential to any lasting peace, they will "study and discuss with our family and neighbors the issues of peace."

As part of the action phase of this program, they urged every woman to serve as "an interpreter of peace," and to give as much time and discipline to the task as "the youth who are serving our nation."

THE leaders from local and state councils of church women and denominations who attended the session agreed to recruit women as "interpreters of peace," and to hold prayer and discussion groups to serve as "a basis of action for peace."

To lay a solid groundwork for their forthcoming peace campaign, each woman was requested before her arrival at the conference to read Mr. Paul Hoffman's book "Peace Can Be Won." Dr. Roswell P. Barnes, executive secretary of the Council's Division of Christian Life and Work, led a conference session devoted to the implications of the book, especially as it touched on the work of the church abroad.

To illustrate the kind of measures for which their program will strive, the women passed two resolutions, both aimed at crucial issues affecting international peace.

One resolution called for a speedy passage of the "Food for India" bill now being debated in Congress. The resolution urged the adoption of a measure which would not demand "specific materials" of India in exchange for American grain.

The other resolution called for an expansion of the technical assistance program to underdeveloped areas.

The women's resolution emphasized the need for a "dedication of spirit" and an understanding of the people" by technical aid personnel.

The program should be adjusted to the needs of the people, the resolution stated, and not be used simply as a means to obtain strategic materials for national defense.

The women's department of Christian World Missions urged the inclusion of a "new point of view in missions work," contending that the government's technical aid program "offered enlarged opportunities for cooperation between church and state."

They also suggested the formation of interdenominational study groups on a community basis. "We think women can broaden their missionary outlook by studying what the church is doing interdenominationally," Mrs. James L. Evans, director of the missions department, said.

That the problem of achieving peace was uppermost in the minds of the women was obvious.

Miss Leila Anderson, secretary of student work for the Y.W.C.A., in a keynote speech, warned that while the U.S. had served as "a bearer of hope" it had at times "stilled fear" in many nations.

"Many people in Europe do not want their countries to become a battleground between the United States and Soviet Russia," she said.

As churchwomen, she said, "we should not be interested in single victories for our country."

She urged the women to strive for the attainment of a worldwide fellowship as the Christian way to peace. "As Christians we believe God has a purpose for the world, we believe in universal community and that all men are brothers," she said.

The concern for peace was reflected in a cross-section of opinions women gave to an OUTLOOK reporter on the question: What do you think is the most important task for church women?"

A typical answer was furnished by Mrs. Edith Dabbs of Mayesville, S. C., who said the most important task of church women "is to convince all American women that peace can be had now."

Mrs. Elmer Davis, of Harrisburg, Ill., said the "dedication of our minds, bodies and souls to an added effort to work toward world peace and a Christian world community" was the church woman's prime job.

Mrs. James Wyker, chairman of the women's department, pleaded for an understanding of both the youth in uniform and the conscientious objectors, on the part of laity and ministry.

She emphasized that many of these youth derived their views from the teachings of the church, and were frequently disillusioned with the hostility of the clergy when they publicly refused to bear arms.

"The church must stand by all its youth," she said, "no matter what course their Christian conviction impels them to take."

On the home front, the committee on Christian social relations, of which Mrs. Milton C. Lang, of Baltimore, Md., is chairman, mapped out a comprehensive set of suggestions for the more than 1,600 local councils of church women.

The committee's report said the Christian woman's chief responsibility was to create "a climate of opinion" in which the social and economic problems of community life could be safely worked out.

To create such a climate, the committee said, the Christian woman must practice "the Christian ethic of love in all everyday situations and personal contacts."

Women were urged especially to work for racial justice, to promote enlightened legislation for the protection of children, to stimulate a creative use of leisure time, and to seek constantly for an improvement of community life.

That the influence of church women is being felt in the elimination of racial inequalities was attested to by Mrs. Abbie Clement Jackson, of Louisville, Ky.

She reported that through the aggressive efforts of the councils of church women across the country, "Jim Crow cars and 'green curtains' are disappearing."

In his keynote speech to the women's group, Dr. Samuel McCrea Cavert, general secretary of the National Council, said the creation of the Council had given rise to a new kind of denominationalism.

He characterized this as "a cooperative instead of a competitive denominationalism which is determined to put the primary emphasis upon the points at which the denominations stand together in their common loyalty to Christ."

One of the most promising developments in the National Council, Dr. Cavert said, was the effort being made to bring the clergy and laity into a working partnership.

He predicted that the work of the General Departments of United Church Women and United Church Men might well result "in translating the priesthood of all believers into present-day practical terms."

East meets West: Mrs. Robert Butt, Palm Beach, Fla., 1950 World Day of Prayer chairman for the Palm Beaches, and Mrs. Robert L. Moore, Los Angeles, president of the Southern California Council of Church Women.

Kioka's Mission A Success

As a result of the efforts of Dr. Eisaburo Kioka, one of Japan's leading organists, during his stay of a year and a half, four organs have been obtained and shipped to Japan, to replace organs destroyed in the war. The first one to arrive in Japan was purchased with funds contributed by members of the Hymn Society.

Efforts are being made to secure the organ which has been in service in Hull House, Chicago. If this is obtained, it will be set up in the church of the International Christian University of Japan, which recently has been seeking funds in America.

A Christian Guide in the Present Crises

"Essential security rests only in the righteousness of God, and essential freedom only in His service. The state or society that presumes to bestow or withhold either assumes the prerogatives of God. The man who expects either from the world denies God and surrenders himself to certain frustration and defeat."

These prophetic words are contained in a thoughtful and pentrating statement on a Christian view of the present crisis approved by the General Board of the National Council at its May meeting.

Prepared by the Division of Christian Life and Work, after four months of study, the statement is intended to serve as a guide on current issues to the constituent churches of the National Council and individual Christians.

Entitled the "National Council Views Its Task in Christian Life and Work," it is probably the most significant document thus far approved by the General Board, which held its first meeting in the midwest at the Hotel LeSalle in Chicago.

Presided over by the Council's president, Rt. Rev. Henry Knox Sherrill, the board took action on a policy statement regarding the the U.S. and U.N.'s technical aid program to underdeveloped areas, gave its blessing to a peace program sponsored by its women's department, heard a report on the plight of Arab refugees, announced the appointment of Rev. Charles B. Templeton to its Department of Evangelism and Dr. Theodore A. Greene to its Washington Office, and accepted the intention of the Greek Orthodox Church to become a constituent member of the Council.

The statement on the present crisis held that the conflict of international forces could not be regarded from a Christian standpoint as merely Russia versus the U.S., or communism versus democracy.

"Basically," the statement asserted, "the conflict is between two views of life . . . atheistic secularism on the one hand and religious doctrine and ethics on the other."

"Understanding the real nature of the crisis, it becomes clear that our situation would not be fundamentally changed merely by having different leadership or forms of government," the statement said. "There would be still a crisis in our culture even if the military menace of Russian communist imperialism were eliminated."

The breakdown in society, according to the statement, stems from secularism which has saddled this generation with a "superficial" analysis of history.

"It has failed to recognize that our troubles have arisen largely from too great reliance on human knowledge and cleverness to the neglect of moral factors."

In speaking of the East-West conflict, the statement held that Communism presented a heightened threat because though "grounded in avowed atheism . . . it claims to serve ethical purposes such as justice."

On the other hand, it warned the West that "it will not retain its opportunity for leadership toward a world in harmony with Christ's revelation of God's will if it argues with non-believers that it offers merely a superior standard of living."

For the churches the statement said, Christianity offers certain "insights" which can serve as guides in the confusion of the present crises. These include:

"1. History is purposeful and orderly because the world is in the hands of God, Who made it.

"2. Man, being a creature of God, has a destiny above and beyond this world. Hence his essential security . . . and freedom are not derived from this world . . . but they are ends which this world should serve.

"3. Man can know the will of God as it has been revealed, and can also enter into communion with Him . . . prayer is powerfully relevant to human affairs.

"4. Jesus Christ the God of history and our Creator has revealed Himself and His purpose for us . . . through His death . . . we may be victorious over our sinful nature . . .

"5. Christians have a strategy . . . for overcoming evil which makes them instruments of the power of God, Who rules in history."

Specifically, the Christian can translate his convictions into action, the statement said, by keeping persons above things, helping to raise standards of morality, increasing the common welfare, going beyond political and social expediency, and by showing a willingness to sacrifice for freedom and justice.

As regards the churches, their "first concern must be obedience to God's will," and their major obligation "to reach, teach and win for Christ and His Church the approximately seventy millions of people in our nation who belong to no organized church," the statement said.

A proposal to "crowd out" the harmful influences aligned against youth in an average community was made to the General Board by the Council's Division of Christian Education.

The plan was presented by Dr. Paul Calvin Payne, of Philadelphia, a Council vice-president.

The experiment, he said, should be carried out in four U.S. communities,

AN APPEAL TO AMERICANS

"An unprecedented responsibility rests upon our nation. . . . This is the time of all times for national unity. . . . It is a time to view the human situation from the view-point of the years, the aspiration and the needs of our own and other people. . . .

"Let us show to the world that we are a powerful nation, not merely by the magnitude of our might, but by the maturity of our political wisdom and the greatness of our moral courage. . . .

"While recognizing that wholesome rivalry and competition strengthen our democracy, we appeal to political parties, to management and labor, to agricultural and urban groups, to press and radio, and to every individual, to put the needs of the world and the integrity of the nation above their respective special interests. Let us in a word think and act together as a people who believe that only under God can a nation be great."

—Statement adopted by the General Board of the National Council of Churches May 16, in Chicago.

anging in size from 1,500 or less to over 00,000.

The idea behind the plan, he said, as not to go into a community to stop his or stop that, but to offer youth something better."

The "squeeze play" on disruptive orces, he said, would have to be accomlished with the cooperation of all the ommunity forces and institutions.

Community institutions, he said "often tear down our accomplishments as ast as we establish them."

"We shall not effectively teach children and youth the Gospel of Christ the community round about diligently or unconsciously sets forth another attern."

As part of the presentation of the ivision of Christian Education, Dr. Roy . Ross, the Council's associate secreary, said 2,000,000 lay teachers were in eed of training for the religious educaion program of the churches.

Another urgent need, he said, was "the storation of the historic non-sectarian mphasis on religion in the public hools."

He further called for improvement of lans for reaching the 40,000,000 "spiitually illiterate" children, youth and lults of the nation and bridging of "the ap between the college campus and the me community."

He suggested the time had arrived to ring the student Christian movement within the orbit of the National ouncil."

Other highlights of the General Board ssion included:

(1) Acceptance of an application for embership by the Greek Orthodox urch as a constituent of the National uncil. The final action on its status be taken by the General Assembly 1952. In the meantime, Very Rev. himandrite Basil Lokis, pastor of St. ridon Church, New York City, will with the General Board in a consulve capacity.

(2) Appointment of Rev. Charles B. mpleton, 36-year-old evangelist, of ronto, Canada, to the staff of the uncil's Department of Evangelism for nation-wide preaching mission starting nuary 1, 1952.

(3) Naming of Rev. Theodore A. reene, pastor of the First Church of rist, New Britain, Conn., as director the Washington office of the National uncil, an office designed to secure inrmation on legislative and other govnment trends.

(4) Approval of a 1951 Labor Sunday ssage honoring "all employees both hin and outside the churches."

(5) Adoption of a five-point statent on Technical Assistance stating at it believes to be the obligation of

His Eminence Michael, Archbishop of the Greek Orthodox Church in North and South America, which has applied to become the 30th constituent member of the National Council of the Churches of Christ in the United States of America.

the Christian churches represented by it in regard to the needs of people who live in underdeveloped areas of the world."

(6) A report from Mrs. Douglas Horton, a vice president, on the recent Beirut conference on Arab Refugees sponsored by the World Council of Churches and the International Missionary Council.

(7) Approval of a fourfold "Christian Woman's Action Program for World Peace," including the sending of a delegation from the General Department of United Church Women to the President of the United States asking him "to do his utmost to have the government reaffirm to the world that the United States will not become the aggressor in any war."

(8) Naming Bishop G. Bromley Oxnam, of New York City, to represent the National Council at special services in Greece, marking the 1900th anniversary of the coming of St. Paul to that country.

(9) Preliminary approval for the organization of a Joint Department of Christian Vocation to which will be related the historic Student Volunteer Movement and the Federal Council's former Commission on the Ministry.

"Friendship Ship" for India

A "Friendship Ship" loaded with grain for India's starving, will leave a U. S. port by July 4, according to present plans, as an expression of the compassion of the American people as individuals and as Christians.

CROP, which carries on a program for worldwide relief in 15 middle western states, has been asked to assume responsibility for the shipment of grain. An appeal will be made to the American people to show their concern in grain or in cash according to their circumstances. The campaign will not be launched until completion of congressional legislation to lend India money to purchase two million tons of grain from our reserve supply.

Without waiting for this drive, CROP will allocate $100,000 worth of currently available grain to India. CROP was asked to undertake this mission of mercy by the India Committee of the American Council of Voluntary Agencies for Foreign Service. The committee is the clearing house for consultation, clearance and joint planning.

The Indian government, through the Indian ambassador, Madame Pandit, has agreed to provide transportation for all the grain that is made available.

Forty percent of the $100,000 shipment which is to be made immediately will be placed at the disposal of the Indian Ministry of Health and Welfare, *to be distributed free as a supplement to the ration* in institutions and hardship cases unable to buy even the ration. The remainder of the shipment will be allocated as usual through the parent agencies of CROP: Church World Service, Lutheran World Relief and War Relief Services of the National Catholic Welfare Conference. Later contributions will be divided fifty-fifty between the ministry and the agencies. They can be made through CROP headquarters in the organized states or through the national CROP headquarters, marked "Friendship Grain for India," CROP, 308 W. Washington Street, Chicago 6, Ill.

The Laymen's Retreat Movement, started by the Queens (N.Y.) Federation of Churches in 1945 has proved very popular.

Starting as an annual retreat, it is now held twice a year and plans are being made to hold three a year. Louis C. Gosdorfer, the chairman, is a bank president. The dates for the next retreat are June 8-10 and the place Carmel, N. Y.

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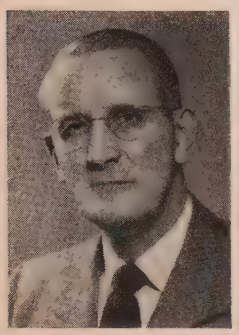
Council Personalities

Lem T. Jones

Mr. Lem T. Jones, chairman of the National Council's newly formed Department of United Church Men and member of the General Board, is a Kansas City business man with wide experience in the field of church affairs and administration.



JONES

He is vice president of the Kansas City Council of Churches, a member of the board of foreign missions of the Presbyterian Church, U.S.A. and a member of that church's advisory committee on social education and action of the board of Christian education.

An elder of the Second Presbyterian Church in Kansas City (Mo.), he was from Feb., 1950 to Feb., 1951 president of the National Council of Presbyterian Men.

In his new position with the Department of United Church Men he will work toward the goals of mobilizing churchmen for constructive tasks in local churches, encouraging them to work together in their communities in units of the United Church Men and strengthening the programs of the National Council.

A former high school teacher who since 1928 has been a partner in the Kansas City firm Russell Stover Candies, Mr. Jones also has been active in the civic interests of his community.

Now president of the Kansas City Community Chest, he also serves as a member of the boards of trustees of Missouri Valley College, Missouri Bible College, and Baptist Memorial Hospital.

In addition, he is a member of the board of directors of the American Bible Society, the Helping Hand Institute, and the Kansas City and Estes Park Conference Y.M.C.A.'s. He is a member of the National Council of the Y.M.C.A.

His civic activities further include serving as a member of the Chamber of Commerce for more than 20 years, as neighborhood commissioner of Boy Scouts, vice president of the Kansas City Tuberculosis Society, and member of the National Council of the United Negro College Fund, Inc.

In addition to a Bachelor of Arts degree from the University of Iowa, Mr. Jones holds two honorary degrees: Doctor of Laws from Parsons College, Fairfield, Iowa, and Doctor of Humane Letters from Tarkio College, Tarkio, Mo.

He is married, and the father of six children.

Charles B. Templeton

First evangelist to be permanently assigned to the Council staff is youthful *Rev. Charles B. Templeton,* one-time sports cartoonist for a Canadian newspaper.

TEMPLETON

Mr. Templeton will serve the Council's evangelism department in its preaching missions work.

Widely known as "Chuck" Templeton, the 36-year-old orator already has had a remarkable career in the religious field.

Abandoning a successful profession as sports cartoonist at the age of 20, he began speaking informally to church young people's groups in Toronto and shortly afterwards decided to enter the ministry.

Embarking on a three-way project, he began an intensive course in theology with the Church of the Nazarene, conducted an evangelistic campaign in a church near Watertown, N. Y., and continued his work as sports cartoonist on the Toronto newspaper.

Deciding at the conclusion of his theological studies that he wanted to be known as a preacher rather than as an artist, he gave up drawing entirely and was ordained to the ministry of the Nazarene Church.

Next, following a successful evangelistic tour to Grand Rapids, Mich., he spent more than a year conducting evangelistic services from coast to coast in both the United States and Canada. Returning to Toronto, he founded the Avenue Road Church in a huge building vacant for 15 years. Within a short time it was necessary to add a 600-seat balcony.

Later, as director of Toronto Youth for Christ, he led three Maple Leaf Garden rallies there, each of which attracted 20,000 persons. He has addressed 70,000 at one religious rally at Soldiers' Field, Chicago, and in 1949 spoke at the Easter service in the Rose Bowl at Pasadena, Cal.

Realizing soon after that he needed further theological training to carry on an increasingly effective ministry, he enrolled at Princeton (N. J.) Theological Seminary as a "special student" and was ordained to the Presbyterian ministry.

Dr. E. G. Homrighausen, department chairman and one of Mr. Templeton's theology professors at Princeton, has called the fiery evangelist "the most gifted and talented young man in America today for preaching mission work."

Mr. Templeton is married to the former Constance Orozco, a young soprano who turned down a career in Hollywood to serve in the field of evangelism.

Philip C. Landers

Rev. Philip C. Landers, an administrative secretary of the National Council, has been affiliated with one of its divisions for the past ten years.

LANDERS

A specialist in religious education, he was associate general secretary of the International Council of Religious Education from 1945 - 1950, and previously was that organization's public relations director.

The International Council of Religious Education now is the National Council's Division of Christian Education.

In his capacity as administrative secretary Mr. Landers has oversight of the Department of Treasury, including budget, the Departments of Finance and of Publication and Distribution.

Before his association with the ICRE Mr. Landers directed leadership education for the Minnesota Council of Churches.

His basic knowledge in the field of religious education was gained by handling educational activities for three churches. Over a 13-year period he served as director of religious education for Newton Highlands Congregational Church, Newton, Mass., and as minister of education for Trinity Methodist Church, Springfield, Mass. and for Hennepin Avenue Methodist Church, Minneapolis, Minn.

Mr. Landers holds a Master's degree in religious education from Boston University.

During World War I he served with the 33rd Field Artillery.

The son of a New England Congregational clergyman, he is married and the father of two children.

Mr. Landers was co-founder, with Bishop Richard C. Raines, of the University of Life Movement, now to be found in more than 500 churches in 35 states, and author of *A Study of Interests and Needs of Young People as They Pertain to Religion.*

APOSTLES OF FRIENDSHIP

The interchange of summer preachers between America and Great Britain will see six ministers traveling abroad from each country to participate in church programs, ministerial convocations, university and summer conferences.

Dr. Robbins W. Barstow, director of the National Council's Department of Ecumenical Relations, called the exchange program "one of the most helpful ways of creating international understanding and building good will."

He noted that this is the first time the project has been sponsored by the Council's newly-formed ecumenical relations department.

Originating with the Church Peace Union, the program has been successively sponsored by the former Federal Council of Churches and the American Council of the World Alliance for International Friendship Through the Churches.

In Britain, exchange arrangements are made through the British Council of Churches.

"For more than 25 years," Dr. Barstow continued, "an interchange of preachers has been carried on between the churches of Britain and the United States, with most gratifying results.

"The travelling preachers have been interpreters and apostles of friendship in homes as well as pulpits."

Dr. Barstow said the Department of Ecumenical Relations, newest sponsor of the exchange project, was formed to serve as a liaison agency between the National Council and the World Council of Churches.

He pointed out that the department's activities now include, in addition to international pastor exchanges, visits of leading foreign church representatives to the United States, international student exchanges, and acting in a consultative capacity in regard to American church representation at overseas church conferences.

American and British pastors participating in the interchange program are as follows:

From America—

Rev. J. R. Chapman, Pilgrim Congregational Church, Leominster, Mass.

Dr. V. S. Mumbulo, Nardin Park Methodist Church, Detroit, Mich.

Rev. R. M. Pearson, Hancock Congregational Church, Lexington, Mass.

Rev. W. K. Russell, St. Andrew's Church, St. Louis, Mo.

Dr. Lynn Harold Hough of New York

Dr. Paul C. Warren, Second Presbyterian Church, Baltimore, Md.

From Great Britain—

Rev. Murdo E. Macdonald, Church of Scotland, Edinburgh, Scotland

Rev. J. Pitt Watson, Church of Scotland, Glasgow, Scotland

Rev. A. McNaughtan, St. Columba's Church, Angus, Scotland

Rev. Clarence May, St. Peter's Church, London, England

Rev. J. Alfred Kay, Congregational Church, Guildford, England

Dr. M. E. Aubrey, Baptist, of London, England.

Two Councils; Two Watsons

Like father, like son—Rev. J. Allan Watson, of Kansas City, Mo., and Rev. S. Allan Watson, of Elgin, Ill., both local church council executives.

Father and son combinations in the ministry are an old story but unusual in the church council movement. Perhaps the first son of a secretary of a council of churches to follow in his father's footsteps is S. Allan Watson or Elgin, Ill. He is the son of J. Allan Watson, executive secretary of the Council of Churches of Kansas City, Mo.

The council of churches in Elgin was formed in February, 1950, by 19 churches, representing 14 denominations. Elgin is a city of 43,000 people—rather small for the organization of a council of churches. A great war boom added about 5,000 to the population in a few years.

The city had had a council of Christian education for 10 years. Twenty-five churches cooperated in the vacation church school, 19 or 20 churches in a union Pentecost observance. The council is planning a Christian teaching mission September 27-October 4.

Young Watson came to the executive secretaryship from pastorates of Disciples churches in Bryan and Beaumont, Texas.

He was educated at Transylvania College, Lexington, Ky. and Southern Illinois University, where he received a B.S. in education. His bachelor's degree in divinity was from the University of Chicago, Disciples Divinity House.

His wife was in the WAVES during the war and they have a little girl of three.

The father, J. Allan Watson, is in his third year at Kansas City.

He was with the International Council of Religious Education for three years. In 1938 he was director of the Quadrennial Convention of Christian Education at Columbus. He held pastorates at Jefferson City, Mo., Wichita and Parsons, Kans., and New Castle, Ind.

There are 257,810 Protestants in Greater Kansas City which is 31.2 per cent of the population. A census conducted there in connection with a national Christian teaching mission in 1950, uncovered 59,362 prospects on visiting 120,000 homes.

At Easter last year they had a visitation evangelism campaign and added 8,116 church members. Over 2,000 were added in the first week of visitation. There was a guest leader for each of the 188 churches which participated.

Mr. Watson, general secretary of the Kansas City Council of Churches, was made chairman of the steering committee of five, representing 200 agencies in the city, to coordinate and direct the campaign for the school levy.

In the interest of the school levy this committee organized a block-by-block campaign, with a pool of 2,000 automobiles and 8,000 workers. The school levy won by a two-thirds majority, for the first time in three elections.

The Reformation Day service in Kansas City has ranked as one of the three largest in the country. 8,500 people attended in 1950, with Louis Evans of the First Presbyterian Church of Hollywood as minister.

A Faith to Live BY; Things to Live WITH

IF Christians really understand the expanded responsibility of their church agencies and their government to aid people in underdeveloped areas of the world, this century, "so far marked by war and destruction, may become the century of reconciliation, the period of greatest spiritual, moral and social advance."

This was the stand taken by the General Board of the National Council at its May 16 meeting in Chicago.

In a statement supporting U. S. and United Nations programs of technical assistance to backward areas, the Board followed recommendations emanating from the conference on the churches and Point IV held in Buck Hill Falls, Pa.

Presented by the Division of Christian Life and Work, the statement adopted by the Board:

Reaffirmed the responsibility of Christians to help distressed people "gain deliverance from bondage to ignorance, poverty, disease and injustice," a responsibility partially fulfilled by missionary and other Christian world service programs;

Gave approval and support to "efforts of our government and the United Nations to provide such technical assistance and other needed aid" to help people in underdeveloped areas help themselves;

Urged that these humanitarian aims be kept foremost "even in the midst of our justifiable concern for national defense and protection of the free world from aggression," pointing out that "the things that make for just and lasting peace, security and progress are those which are consonant with the Christian goal of human brotherhood;"

Pledged vigorous support of U. S. and U. N. programs for the development of "material and human resources in ways appropriate to each people's own culture and environment;"

Urged the churches to educate their own members to the increased responsibility of their own Christian agencies and their nation to exercise "the leadership which has fallen to the American people and the stewardship which our economic power makes an ever-increasing obligation."

The church leaders and foreign mission executives at Buck Hill Falls had appealed to the churches to enlarge the scope of their cooperation with government as one way to "meet the crisis of our times."

The findings, which are in no sense official church policy, stressed the need for Christian organizations to press for the moral and spiritual qualities inherent in the humanitarian nature of Point IV, and to make their own distinctive contribution toward the realization of Point IV objectives.

The more than 100 church leaders said, for example, that Christian organizations should spread useful information to the Christian community on the techniques and methods developed by the Point IV project.

They urged missionaries to offer advice and counsel to government officials, and to seek ways of developing "genuine comradeship" between western personnel and their national colleagues.

The specialized knowledge of the church in dealing with individual, family and community betterment, their findings said, should be made "freely available" to government agencies for wider use. "Christian organizations should use every proper occasion for emphasizing the moral and spiritual elements requisite for cooperative work in human welfare and for the building of true community," the conference said. "Combination of these elements with technical knowledge and skills is essential. An adequate faith to live *by* is no less important than more things to live *with*."

On the question of government grants-in-aid which raises the crucial theory of church and state relations, the delegates showed some division of opinion. However, the conference did say in its findings that church agencies abroad might accept government aid provided this did not "tend to jeopardize" the church's independence.

Sternly warning against "the possibility of dangerous political involvements with government," the conference said that any government assistance must not endanger "the independence of the church in the determination of its own policy."

It flatly rejected any joint sponsorship of projects or programs, contending the church must exercise complete control over its management and personnel.

"A main principle in the tradition of American Christianity is for the church to stand unmistakably as a voluntary society, supporting its work by the contributions of its own members and not making itself as a church subservient in any manner to the state," the conference said.

Copies of the findings of conference are available for 10 cents apiece at the Department of International Justice and Goodwill of the National Council of Churches, 297 Fourth Avenue, New York City 10, N. Y.

Point IV conference leaders (left to right) Dr. Fu Liang Chang, former executive secretary, National Christian Council of China; Rt. Rev. William Scarlett, chairman; Mr. Francis B. Sayre.

Outlook

The Spirit Which Animates the Organization

THE National Council of Churches, in one of its aspects, is an experiment in finding out whether large organization can go hand-in-hand with spiritual quality and prophetic insight. The Council certainly involves organization on an extensive scale. A friendly critic has even described it as "the most elaborate and complicated piece of ecclesiastical machinery which has ever been created, not only in the United States but anywhere." And organization of any kind has its perils—chiefly the peril that the weight of the machine may crush the spirit which alone makes it significant.

On the other hand, the wide range of organizational interests embraced within the National Council affords the prophetic spirit, if it can be strongly maintained, a greater opportunity to permeate the whole life of the church than ever before. For now the passion of evangelism and the impulse to Christian social action are both directly related to the administrative responsibilities of the churches. The Council thus provides channels through which the life-giving prophetic spirit can flow normally into the whole organizational structure.

Institutions are conservative—rightly so since their primary purpose is to cherish and transmit to the future values which have been achieved in the past. Ecclesiastical institutions naturally follow the same pattern. Happily, however, the formation of the National Council is remarkable evidence of the capacity of the churches to adapt themselves to new conditions instead of remaining fixed in static forms. Consider what *might* have happened in each of the twelve interdenominational organizations that united to form the National Council.

Each of the twelve might easily have said something like this: "We have an historical record of which we are justly proud: why should we make an organizational break with the past? We are rendering a useful and appreciated service: why should we not continue it in the same way as in the past? We have a loyal body of friends and supporters: why should we run the risk of losing some of them?" All this each of the uniting agencies might have said. Indeed, each of them did tend to say it for a time! But in all twelve agencies there proved to be a loyalty to Christ and His Church which transcended the loyalty to any particular organization within the Church. The creation of the National Council was thus not merely a physical merger but a spiritual experience of a high order.

An oft-quoted line of James Russell Lowell's says that "time makes ancient good uncouth." Not untrue but *uncouth*—rather awkward and clumsy because not well adapted to changed conditions. One of the great things about the National Council is its evidence that in critical times like these the spirit of creative experiment in which our fathers launched the Mayflower still lives in our midst.

We Need to Know More

AT A TIME when business and government are spending large sums on research, why do the churches give so little attention to it? The main reason, presumably, is that most of us think of research as something secular and hardly relevant to religious work. Our tendency has been to assume that while in science, industry and business facts are of primary importance, in religion we know about all that we really need to know. This assumption is wide of the mark.

Even in the matter of religious statistics our knowledge is rudimentary. We have devised no adequate, uniform system of enumeration and reporting of church membership, and about church attendance we know very little. Our "raw figures" as to the size of church bodies tell us little or nothing about the conditions of growth and decline in churches and religious organizations, about the relationship of size to vitality and durability, about the impact of secular community patterns on the church and its agencies, or about many other matters that modern life has made important.

The Central Department of Research and Survey of the National Council has laid the ground work for a sustained and fruitful cooperative program of investigation, survey and evaluation. The mission boards and planning agencies of the churches have been adding to their staffs men and women trained in research methods, and we now have the beginnings of an integrated agency that can make available to the churches the results of specialized study in a variety of fields. One of the most gratifying developments of recent years is the demonstration that lay scientists, educators and social workers are more than ready to give their counsel to church agencies that know how to ask the right questions and have a real appreciation of factual knowledge and technical skill.

But research costs money. It is not uncommon in the world of business and industry to find a concern devoting a substantial portion of its resources to research. Is it too much to hope that as the new National Council hits its stride it will build its program on the basis of carefully planned, adequately financed investigation, critical inquiry and continual evaluation?

Social Welfare and Democracy

WORDS are good prompters, but unless translated into action they mean little. For the first time the National Conference of Social Work elected, solely because of his distinguished career in the field of human relations, a Negro as president. The Conference honored itself as well as Dr. Lester B. Granger, executive secretary of the National Urban League. Dr. Granger is an active member of his parish of the Episcopal Church, St. Martin's in New York City. As church people we would do well to think deeply upon the implications of this fine example of democracy at work within a purely secular organization.

Social work still has its roots in religion.

Tragedy in the Middle East

By Walter W. Van Kirk

Christian groups should vigorously press for a political settlement between the Arab states and Israel, for this is the only final solution to the desperate plight of the more than 750,000 Arab refugees.

This was one of the major conclusions reached by the Conference on the Middle East Refugee Problem, sponsored by the World Council of Churches and the International Missionary Council.

Held May 1 to 8 at Beirut, Lebanon, it was attended by 50 delegates who represented the Protestant, Angelican and Orthodox churches of ten nations, and consultants from the United Nations, the YMCA and YWCA, the American University at Beirut, the Near East Foundation, the Orthodox Youth Movement, and the International Refugee Organization.

While the conference addressed itself primarily to the humanitarian aspects of the Arab refugee problem, it recognized the essential need for a political arrangement which would provide for large scale resettlement and relief programs, including the return of some of the refugees to their original homes.

"It is the duty of all governments to press for, and facilitate, an early and agreed settlement as an indispensable condition for achieving a lasting solution of the refugee problem," the conference stated. "This particular settlement can only come as part of the general settlement of international problems in the Near East and will need support of international guarantees so to to remove the spirit of uncertainty and fear from the political atmosphere of the regions."

The conference recognized that the present situation in the Middle East must be shared by many nations and political groups. Moreover, it was frankly confessed, and with not a little shame and humiliation, that "In so far as Christians by their action, or inaction, have failed to influence in the right course the policy and decisions of their governments and of the United Nations, they, too, are guilty."

It was recognized that upon Christians "falls the greater responsibility to seek, in collaboration with all men of good will, a constructive solution for the problem."

The conference was unanimous in its judgment that the "greater proportion" of the refugees are the "victims of a catastrophe for which they themselves are not responsible."

Prior to the official opening of the conference, the delegates had an opportunity to visit refugee camps in Lebanon, the Hashemite Kingdom of Jordan, Syria and that part of Palestine still under Arab control.

It was observed that in their impoverished camps on the desert sands, in caves and in small towns and villages, the Arab refugees are enduring conditions of a kind that beggars description. As reported by the conference statement, they "have been subject to terrible privations, lasting in many cases for a period of three years."

"They have suffered grievous physical and material losses, but their mental, moral and spiritual hurt has perhaps been even greater."

What is more, there appears to be no end in sight. "Little wonder," the conference said, "that their morale is steadily deteriorating, and many show signs of desperation."

As for the church, the conference urged greater support for the voluntary relief organizations working in the Near East.

"We would call upon the Christian church, the conference said, "to cooperate more actively with the churches of the Near East which have been so hard hit by the present tragedy in order that they may maintain their Christian witness and face in a constructive way the opportunities of the new situation."

Perhaps the most important result of the conference was to demonstrate to the Arab Christians that the Christian community of the West really cares for them and is determined to seek a solution of the many problems by which they are beset.

Many of the Arab leaders who were associated with the conference and met with the Christian delegates expressed their deep appreciation for the humanitarian motives of the gathering and the sentiments set forth in its findings.

Those representing the American churches at the conference included Dr. Eugene E. Barnett, Dr. Paul B. Freeland, Dr. Douglas Horton (attending unofficially) and Mrs. Douglas Horton, Dr. Charles T. Leber, Rev. Arnold Vaught and the author.

Other American churchmen included Dr. O. Frederick Nolde of the Commission of the Churches on International Affairs and Dr. Glora Wysner of the International Missionary Council.

"Honest Money" Tax

Campaigning for "honest money, free from the taint of gambling and lotteries," the Maine Council of Churches recently was influential in securing passage of a state sales tax.

Revenue will be used to support state institutions, educational programs, health and welfare.

For several months prior to legislative consideration of the tax measure, the Maine Council worked to insure its passage.

Alerting state denominational executives to the issue, the Council sponsored a churchman's legislative seminar, followed by mailings to citizens urging them to send for free tax information. Next, 5,000 signatures were secured for a petition urging legislators to pass the bill, and a half-page advertisement concerning the issue was run in the Augusta (Me.) newspaper.

"We cannot claim that the action of the Maine Council of Churches was solely responsible for favorable action on the part of the legislature," Miss Marion L. Ulmer, Council executive secretary said recently, "but we do feel that adding the weight of a church group to that of many other organizations helped swing the balance in the way we felt it must go."

Japan Peace Treaty

Japanese Christian leaders recently expressed hope that the sovereignty of Japan soon will be restored and that she will be received "as a member of the community of nations" as quickly as possible.

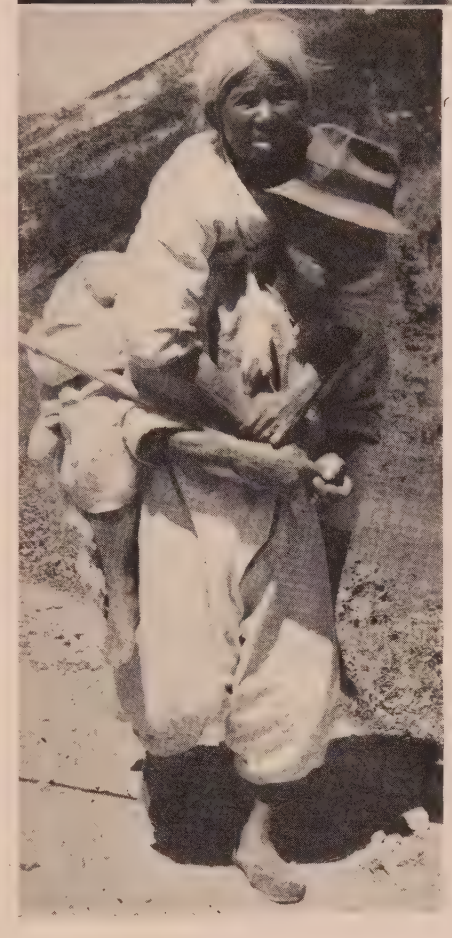
The group has met several times in Japan under the auspices of the commission on international affairs of the National Christian Council of Japan.

They declared themselves "unanimous in their desire to maintain the present constitution which abolished war as a national policy. They did, however, ask for "necessary self-defense measures," within specified limits.

Requesting "special consideration of peaceful adjustments" for problems of overcrowding, inadequate food supply and related matters, the leaders stated, "We believe it is very important to achieve our economic independence, to re-establish our economic security and to raise the level of our national life."

On the other hand, they pointed out, "although Japan may be rebuilt on material and economic bases, it is impossible to reconstruct the nation as a democracy without improvement of the moral and spiritual level of our people. We feel a special responsibility to lay out the cultural betterment and development of the nation upon Christian principles."

Aid for Suffering Millions



(Above) Hon. Sae Sun Kim of the Korean Embassy, Douglas Fairbanks and Dr. Helen Kim discuss aid to (left) stricken Korean refugees.

"THE need for clothing for Korean refugees is growing more urgent hourly," Douglas Fairbanks, Chairman of American Relief for Korea, said recently.

"With the advancing armies of the enemy recapturing towns and villages in the vicinity of the 38th Parallel, the roads to comparative safety towards the south are again choked with pitiful processions of refugee men, women and children, who have lost virtually all of their worldly possessions. Their plight is desperate."

Suppose there were only enough clothing to cover three children and you had 47 boys and girls, "orphans of the storm," under your care? What would you do? In the vicinity of Taegu, a Korean woman missionary with her six native helpers faced this problem. These infants had been deserted by their mothers. Who they are, and whence they came, will never be known, but they are children, children like millions of others in Korea who have lost everything.

Dr. Helen Kim, who is one of the great Christian leaders in Korea, and president of Ewha College, came to America as a representative of the Korean people to thank the American people for fighting with them in the cause of democracy.

In talking with Mr. Fairbanks, she stressed the great need for clothing for the millions of refugees, and pointed out the tragic loss of nearly 2,000,000 civilians as a result of the ebb and flow of the tide of war.

In Korea, "a land of warfare and commodity destitution, anything and everything in the way of clothing is needed and welcome," according to Dr. Henry D. Appenzeller who recently arrived in Korea. Dr. Appenzeller is a member of the Committee on Relief and Reconstruction Services, Division of Foreign Missions, National Council of Churches.

"In the maze of diplomatic discussions," said Col. B. C. Limb, United Nations Representative and formerly Foreign Minister of the Republic of Korea, "I am afraid that the tragedies and sufferings of the Korean people, of the common Korean men, women and children, have been lost."

The people in America, however, have been aware of the gravity of the situation ever since the conflict started a year ago.

American Relief for Korea recently has been constituted by 10 member agencies of the American Council of Voluntary Agencies for Foreign Service, with the cooperation of the Advisory Committee on Voluntary Foreign Aid of the Department of State, of which Mr. Charles P. Taft, formerly president of the Federal Council of Churches, is chairman.

The vice-chairmen are: Dr. Franklin Clark Fry, Lutheran World Relief; Clarence E. Pickett, American Friends Service Committee; Rt. Rev. Msgr. Edward E. Swanstrom, National Catholic Welfare Conference, and Dr. Wynn C. Fairfield, Central Department of Church World Service.

American Relief for Korea (ARK) is serving as a national channel for the American people through the churches, as well as through civic and service organizations, to send clothing for the Korean refugees. They number approximately 10,000,000 and are wandering back and forth with the tide of war.

It is the plan of ARK to have churches and other groups in cities, towns and villages across the country take the responsibility for collecting clothing as well as funds, which are necessary for the purchase of certain commodities in large quantities, such as needles, thread, yard goods and soap.

It takes over a month for shipments to arrive. Summers are warm, but winters are cold, very cold, with temperatures often below zero. Imagine a suit of mattress ticking or discarded army underwear as the only covering for a refugee.

The Unified Command in Korea, has requested more particularly the following items: sweaters, coats, bathrobes, trousers, overalls, women's dresses and skirts, socks and stockings, blankets, and bedding, caps and gloves, mittens and mufflers, outer clothing and underwear of all kinds and in all sizes for infants, boys and girls, men and women, and shoes for all.

All parcels of clothing should be sent *prepaid* to the warehouses of American Relief for Korea:

The ARK, Maspeth, N. Y.
The ARK, Oakland, Calif.

National headquarters are at 133 East 39th Street, New York 16, N. Y.

Labor Sunday Message, 1951

(Approved by the General Board of the National Council of the Churches of Christ in the United States of America and issued through the Department of the Church and Economic Life).

It is requested that the Message be read in the churches on Labor Sunday, September 2, or if preferred, on September 9.

Men serve God when they strive for brotherhood, freedom and justice. It is our Christian conviction that useful work is also a means of serving God. Therefore, it is the Christian's responsibility to understand the conditions under which men work, to see that work is made meaningful, and that it brings a just reward.

In this spirit the National Council of the Churches of Christ in the United States of America issues this Labor Sunday Message in honor of all workers both within and outside the churches.

Christian responsibility calls us to action —wherever, in the midst of the plenty which multitudes today enjoy, there are families who still taste the bitterness of daily poverty;

—wherever those who labor in the fields as migrants, whether from within or without our borders, work without respect accorded to their human dignity, without a basis for security, or without a place in the community;

—wherever the aged or disabled who depend on savings or pensions, or others who depend on small, fixed incomes suffer increasing hardships due to the rising cost of living;

—wherever men are denied fair employment opportunities.

Record of Achievement

Through the years labor unions have fought for justice often against enormous odds and often with little means except devotion and courage. Theirs has been a record of achievement in the cause of humanity in which the churches are proud to have had a share. Today our industrial life is much improved through united effort, and much of the bitterness of the past has been forgotten. Relations between employe and employer are widely based upon acceptance of organized labor and are carried on with sincere negotiation and mutual respect.

It is encouraging that progress is being made toward bridging the divisions within the ranks of labor. Labor's recognition of those moral values which provide national as well as personal security is demonstrated by its share in the struggle against racketeers and against those who would destroy democratic principles and institutions. We trust that unions will continue the effort to keep themselves free from control by any external group which seeks to exploit them for its own ends.

But another kind of vigilance is also called for in these days of great organizational accomplishment. The vital spirit that gives life and meaning to trade unionism must not be lost. In a unique way the labor movement gathers up the aspirations of multitudes of people. It is not enough that millions of workers are union members and that their dues are paid regularly. It is not enough that wages are fairer, working conditions improved, and security against the hazards of sickness or old age more certain. It is not enough even that the labor movement has grown to large stature as an influence in communtiy and national life. Although these are welcome achievements for which trade unions deserve great credit, they are not enough. For man does not live by bread alone.

Responsibility for Brotherhood

We are all challenged today in the name of God to reject complacency. Power in itself is no measure of enduring greatness. Because of its significance to millions of workers and its place in the community the labor movement cannot escape responsibility for the social consequences of the use of its power. For that power offers enormous continuing opportunity for good—for taking dynamic leadership in working toward that brotherhood to which the Christian gospel calls us, for breaking down the walls between races, classes, and nations, and for creating a world in which all men can live as brothers. Such brotherhood is nurtured in those unions where the rights of members to speak freely and fully are protected and encouraged. It grows stronger with every victory in union or shop over prejudice, bigotry, and factionalism.

The responsibility of labor for brotherhood extends—and is widely accepted—beyond its own confines. Labor, along with other segments of our society, should share fully in the crucial role America must play in world affairs. Our aid should not be employed to support reaction, to protect entrenched greed, nor to rescue the discredited or corrupt. Only by placing works of justice and brotherhood at the heart of our foreign policy may we hope to achieve either security for ourselves or freedom from fear for the world. To carry forward this world task effectively America must work with the other freedom-loving nations for the elimination everywhere of poverty, exploitation, and discrimination and for the building of a world based on increasing self-help and mutual cooperation.

Fulfillment of Our Common Dream

In our own times we have seen by repeated examples that courageous labor leaders and enlightened industrialists, with the cooperation and encouragement of churches, can accomplish great and significant social gains within a free democratic society. The fulfillment of our common dream of a world in which peace and justice prevail can come only if we, along with the people of other lands, look to the Spirit of God for the Light that lighteth every man that cometh into the world. From Christ we all may draw the strength we need for the difficult and challenging days that lie ahead of us.

Copies of the Message may be ordered for quantity distribution at special rates from the Department of the Church and Economic Life. 297 Fourth Avenue, New York 10, N. Y.

Summer Projects (*Continued from page 4*)

Christian Education

United Christian Youth Movement

Regional Planning Conferences
- Southeastern, Lincoln Academy, Kings Mountain, N. C. June 24-30
- Southwestern, Lake Brownwood, San Antonio, Texas, July 15-21
- Pacific Southwest, Camp Colby, Calif., July 28-Aug. 4
- Rocky Mountain, Estes Park, Colo., Aug. 5-11
- Eastern, Lake Winnipesaukee, N. H., Aug. 6-18
- Central, Lake Geneva, Wis., Aug. 13-25

Leadership Education

Laboratory Schools
- Training School for Vacation Church School Workers, New York City, June 2, 9, 16, 23
  (Mrs. Imogene McPherson, Protestant Council, 71 West 23rd Street, New York 10)
- Workshop and Laboratory, Camp Thorpe, Goshen, Vt., June 11-23
  (Vermont Church Council, 189 S. Winooski Ave., Burlington, Vt.)
- Summer School, Machias, Me., June 17-23
  (Rev. V. V. Morse, Lubec, Maine)
- Lab School, St. Louis, Mo., June 18-28
  (St. Louis Church Federation, Miss Altha Coleman)
- Lab School, Jamestown, N. D., June 24-30
- All-Day Lab School, Lincoln, Nebr., July 8-13
  (C. H. Lemon, Nebraska Council of Churches, YMCA Bldg. Lincoln, Nebr.)
- Observation-Practice Workshops, East Northfield, Mass., July 11-20
  (Rev. Edwin H. Tuller, 210 Pearl St., Hartford 3, Conn.)
- Observation and Study, Pilgrim Haven, near South Haven, Mich., July 15-21
  (Rev. Harry J. Lord, 42 Michigan Arcade, Lansing, Mich.)
- North Central College, Lab, Naperville, Ill.,—nursery through intermediate, July 20-28
  (Dr. Hughbert H. Landram, Church Federation of Greater Chicago, 77 W. Washington St., Chicago 2, Ill.)
- Highland Park Churches, Interdenominational Training School, Des Moines, Iowa, July 22-27
  (Iowa Inter-Church Council, 202 Shops Building, Des Moines)
- Sixth Workshop for Directors of Christian Education, Conference Point Camp, Lake Geneva, Wis., July 22-28
- National Conference on Making the Adult Class Vital, Williams Bay, Wis., July 22-28
- Religious Drama Workshop, Green Lake, Wis., August 16-27
- Eighth International Workshop on Audio Visual Education, Green Lake, Wis., September 2-8

Fellowship Aids

For the twelfth consecutive year, World Wide Communion Sunday will be observed in almost every nation around the world. The date this year is October 7.

As heretofore, the observance will begin on the other side of the International Date Line in the Pacific. Among the very first to hold their communion services will be the churches in the Fiji Islands, New Zealand and Australia.

World Wide Communion Sunday is a day of fellowship about the Lord's Table. Union communion services are not contemplated. It is hoped that each local congregation of every denomination will seek to secure the attendance of every resident member at its own communion table on this first Sunday in October.

The Joint Department of Evangelism of the National Council has prepared attractive literature for the churches. On this page is the order blank which the minister may fill out and send in. The literature is now ready and may be ordered at once.

Getting Acquainted

Two communions, members of the National Council of Churches — the American Baptist Convention and the International Convention of Disciples of Christ — have been cultivating each other's closer acquaintance for some time. Next year—1952—they plan to hold their annual conventions simultaneously in Chicago, May 19-23.

Each communion will hold a normal convention. There is no plan to have any proposals for merger of the two bodies considered by the business sessions.

Four joint sessions are contemplated. In the first, a Baptist and a Disciples speaker will present "common ground." In the second, the beliefs and practices of each body will be considered. The topic for the third joint session will be "Spiritual Implications of the Present World Situation." The fourth will be a joint communion service with Dr. George A. Buttrick of New York as the preacher.

1951 WORLD WIDE COMMUNION LITERATURE ORDER BLANK

(All this literature is printed in attractive royal blue.)

.....	Attractive Communion Poster (20x 28½ inches)	10c each	$.....
.....	World Wide Communion Letterhead (8½x11 inches)	60c per 100	$.....
.....	World Wide Communion Envelope for same (No. 9)	60c per 100	$.....
.....	World Wide Communion Calendar, *2 colors*	$1.00 per 100	$.....
.....	World Wide Communion Calendar, *1 color*	50c per 100	$.....
.....	Invitation (4-page folder with world time chart)	60c per 100	$.....
.....	Meditation "The Peace which the World cannot take away"	50c per 100	$.....
.....	Guide for the Minister and Visitors (explaining the plan for every-member visitation)	2c each	$.....
.....	World Wide Communion Covenant Card (for 4-weeks' church attendance crusade)	25c per 100	$.....
.....	My Visitation Agreement Card (for enlistment of visitors)	25c per 100	$.....
.....	Attendance Registration Card	25c per 100	$.....
.....	My Record in the Church Attendance Crusade Card	25c per 100	$.....
.....	Church Attendance Assignment Envelope	50c per 100	$.....
.....	Church Attendance Record Sheet	2c each	$.....
.....	"I Go to Church Sunday" Pamphlet	$1.50 per 100	$.....
.....	Ten Reasons on Why Worship Regularly (Card 8½x3¾ in two colors)	1c each	$.....
.....	The Church Invites You to Worship Regularly (Card 8½x3¾ in two colors)	1c each	$.....
	Church Attendance Postcards—4 different colored cards—to be addressed and mailed. See opposite page Item, 13, for description:—		
.....	No. 469 "This Do in Remembrance of Me"	1c each	$.....
.....	No. 1045 "Come Unto Me"	1c each	$.....
.....	No. 1050 "Bring the Whole Family to Church Next Sunday"	1c each	$.....
.....	No. 1055 "Will You Come Next Sunday"	1c each	$.....
		Total	$.....

Enclosed find $..... for which please send literature to:

Name .....

Street .....

City and State .....

Send orders to the

JOINT DEPARTMENT OF EVANGELISM
NATIONAL COUNCIL OF CHURCHES OF CHRIST
297 Fourth Avenue, New York 10, N. Y.

Make check or money order payable to Charles E. Wilson, Treasurer

Dope-Ridden Harlem's *Theatre in the Lot*

Thousands of East Harlem's children and grown-ups saw the street play and signed petitions for public medical facilities to treat dope victims.

A UNIQUE way of spotlighting the narcotics problem in the very heart of the most heavily "doped" area of any city in America was undertaken last month by the East Harlem Protestant Parish, an interdenominational church in New York City.

With an empty lot for a theatre and a wooden platform devoid of props as a stage, this parish put on a hard-hitting, show depicting the evils of drug addiction.

For five nights the play toured the vacant lots of East Harlem, which is literally the backyard of the most notorious narcotics rings in the nation.

Thousands packed the streets each night, while hundreds perched on fire escapes or leaned out of windows of the tenements bordering the lots.

At each performance Narcotics Anonymous, an organization of ex-addicts, set up an information booth, and urged "users" to seek help.

Teen-agers passed among the crowds with petitions calling on the Mayor of New York to enforce the law against narcotics dealers and to provide hospital facilities for narcotics victims.

Well known celebrities served as sponsors of the play. They included Jackie Robinson, the star second baseman of the Dodgers, Tex and Jinx McCrary, a popular radio team and Manhattan Borough President Robert F. Wagner.

Jackie Robinson, who was not able to attend the opening night because of a 16 inning game with the Boston Braves, appeared on the closing night.

Charging that addiction eats at the vitals of home and community, Jackie said:

"Authorities should move in sufficient numbers of police to rid East Harlem of every dope pusher. Judges should show no mercy on a man who wrecks the lives of whole armies of children. The narcotics peddler today eats at the social structure like cancer.

"He should be thrown away for keeps."

The actors were local teen agers and adults of several nationalities and races.

The message was so effectively presented that "We the People" a network radio show on NBC used scenes and actors from the play for its regular Friday evening broadcast the following week.

THE DILEMMA OF A CHRISTIAN WITH SOME MONEY

No one with love of God and his fellowmen in his heart really wants to hoard money. He thinks of the many fine organizations that are helping the needy—in body and spirit—and he wants to give freely to them.

Yet he is afraid—he doesn't know what the future will bring. He doesn't want to find himself in a fix—having to look to others for help.

Actually the answer is simple and practical. He can invest his money in SALVATION ARMY ANNUITIES and be sure of a steady income as long as he lives. After he is gone the money reverts to the Salvation Army. He has, therefore, the joy of knowing that his money will go on serving after he is no longer here. Not only are all the resources and integrity of the Salvation Army behind the Annuity, but it is also under the supervision of the New York State Dept. of Insurance.

For complete details regarding rates and other information, write to Dept. N1.

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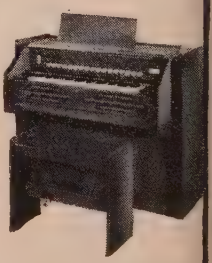

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We can also supply you with stained glass and church furniture of all kinds.
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Historic Cleveland Convention Vividly Recorded, Profusely Illustrated in New Book

"Christian Faith in Action," the official commemorative book on the constituting convention of the National Council of Churches, brings together for the first time the exciting and inspiring details of that great event.

Profusely illustrated, the book is far more than just an account of a church conference, although it has been justly called one of the most eventful meetings in the development of American Christianity.

The book will be treasured not only as an accurate record of the Cleveland convention, but as a compendium of the best thinking within our churches "in a day of world crises and disorder."

The whole range of momentous issues facing contemporary society is treated with wisdom and insight by leaders among the clergy and laity of the cooperating churches.

Here you will find the views of Kagawa, Sockman, Nolde, Acheson, Bayre, Chakko and many others on racial and religious issues, war and peace, the battle of ideologies and the crucial role of the church in modern society.

There is an extensive and realistic chapter devoted to the historical development of cooperative Christianity. Another chapter sets forth the significance of the National Council to church life and secular institutions.

This book, which will serve as an invaluable source of reference for ministers, libraries, councils of churches and ministerial associations, was edited by Dr. Robbins W. Barstow, a former official of Church World Service and now executive director of the newly created Department of Ecumenical Relations of the National Council.

Dr. Barstow, who after many years in the pastorate, served as President of the Hartford Seminary Foundation, was selected for the editorship because of his intimate acquaintance with the work of the churches both here and abroad.

As a vivid record of an historic achievement, "Christian Faith in Action" contains 32 pages of pictures of the convention and of Council officials and executives, with brief biographical sketches. The two-page frontispiece is a four-color photograph of the signing ceremony.

The book contains complete minutes of convention sessions, the constitution and by-laws, and a description of the structure and oragnization of the Council, including an organizational chart, list of constituting communions, uniting agencies and the relationship of councils of churches and other groups to the National Council.

In addition to words of greeting from President Truman and the Council's Message to the Nation, the book has the texts of all the major speeches.

Psalter Has Anniversary

The Genevan Psalter of 1551 will have its 400th anniversary this year.

The Hymn Society of America, which is promoting the celebration, hopes that many churches will have a special service on Reformation Sunday.

The tunes of the Psalter greatly influenced the Lutheran chorales and were reflected in the early Dutch, English and Scottish metrical psalters.

The anniversary marks the 400th year of "Old Hundredth," probably the greatest of Protestant hymn tunes.

The Hymn Society, 297 Fourth Avenue, New York 10, N. Y., has available a folder, "Observing the Genevan Psalter Anniversary" and a paper entitled "The Significance of the Old French Psalter," as well as program aids and sample festival programs.

Logan Joins Detroit Staff

The Rev. Wellington M. Logan has been appointed executive assistant of the Detroit Council of Churches, it was announced by Dr. Chester A. McPheeters, Council president.

Dr. Logan, Detroit representative of the American Bible Society for the past five years, had previously spent a total of 43 years in Y.M.C.A. work.

He has been a leader in the College Student Conference, Lake Geneva, Wis. and the Detroit Community Chest.

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A.C.S. Plans for Lake Geneva

REV. HUGH CHAMBERLIN BURR, president of the Association of Council Secretaries, has announced that the group will hold its annual meeting June 18-23 at Conference Point, Williams Bay, Lake Geneva, Wis.

He added that members of the National Council's general staff, all of whom are eligible for membership in A.C.S., and who are meeting June 14-18 at the same location, have been invited to remain for the Council Secretaries' conference and to participate in its program.

The General Staff Council gathering marks the first time these officials have assembled as members of a central organization. Previous to formation of the National Council last November they met as representatives of eight separate interdenominational agencies.

Mr. Burr pointed out that several outstanding panel discussions will highlight the Council Secretaries' six-day program.

He said that one panel, headed by National Council President Henry Knox Sherrill, will consider "The Philosophy of Interchurch Cooperation." Dr. Franklin Clark Fry, president of the United Lutheran Church, will open the discussion. Others taking part will include: Rt. Rev. Harwood Sturtevant, bishop of Wisconsin; Dr. John Harms of the Chicago Church Federation; Dr. Frank Jennings of the Massachusetts Council of Churches; Rev. O. M. Walton of the Council of Churches of Pittsburgh and Allegheny County; and Dr. Forrest Cleburne Weir of the Los Angeles Church Federation.

Another panel, conducted by Donald C. Bolles, executive director of the Council's public relations department, will discuss the operation of public relations in the religious field. Panel participants will be: Joseph E. Boyle, vice president of the advertising firm of J. Walter Thompson, New York, and chairman of the Council's public relations committee; Rev. Abbott Book, executive secretary, Northern California Council of Churches; Harold Kilpatrick, executive secretary of the San Antonio Council of Churches; and William Dinwoodie, religion editor of *The Cleveland News* and National Religious Publicity Council award-winner.

Dr. Liston Pope, dean of the Yale Divinity School, will head a series of lectures and general seminars under the general title "This Nation Under God." The discussions will point up pertinent facts on "The American Creed," "Political Democracy," "Our Economic System," "Our Social Diversity," and "Our International Responsibilities."

A special session on "What's New in the Program of the National Council?", conducted by Dr. George D. Kelsey of the National Council's Department of Field Administration, will present major emphases and field program plans of interest to state and local councils of churches.

Vesper worship services will be under the leadership of Rev. Albert J. Kissling of Jacksonville, Fla.

The sessions of the Association of Council Secretaries are open to all those engaged in full-time service at the various geographical levels of the cooperative life of the churches. Members of families also are welcome.

Reservations should be sent to Rev. John B. Ketcham, 79 East Adams Street, Chicago 3, Illinois.

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Books Received

URNEY FOR OUR TIME, *Phyllis Penn Kohler*, editor, Pellegrini & Cudahy, New York, N. Y. $4.00

HE STRUGGLE OF THE SOUL, *Lewis Joseph Sherrill*, The Macmillan Co., New York, N. Y. 2.50

ORLD FAITH IN ACTION, *Charles T. Leber*, editor, The Bobbs-Merrill Co., Inc., Indianapolis, Ind. 3.00

HE SOVIET STATE AND ITS INCEPTION, *Harry Best*, Philosophical Library, New York, N. Y. 6.00

AN: MIND OR MATTER? *Charles Mayer*, The Beacon Press, Boston, Mass. 2.50

EACE CAN BE WON, *Paul G. Hoffman*, Doubleday & Co., Garden City, N. Y. 1.00

HE WALL OF SEPARATION BETWEEN CHURCH AND STATE, *Conrad H. Moehlman*, The Beacon Press, Boston, Mass. 3.00

OD IN EDUCATION, *Henry P. Van Dusen*, Charles Scribner's Sons, New York, N. Y. 2.00

HE RETURN FROM BABEL, *Gerald M. Spring*, Philosophical Library, New York, N. Y. 3.50

HRISTIAN EDUCATION IN A DEMOCRACY, *Frank E. Gaebelein*, Oxford University Press, New York, N. Y. 4.00

ORWARD THROUGH THE AGES, *Basil Mathews*, Friendship Press, New York, N. Y. 2.75

HE TRADED TWINS, *Robert N. McLean*, Friendship Press, New York, N. Y. 1.75

OLICY FOR THE WEST, *Barbara Ward*, W. W. Norton & Co., New York, N. Y. 3.75

METHOD OF PRAYER, *Johannes Kelpius*, Harper & Brothers, New York, N. Y. 1.50

HE ARMED FORCES PRAYER BOOK, *Daniel A. Poling*, compiler and editor, Prentice-Hall, Inc., New York, N. Y. 1.50

TELL THE PEOPLE, *Theodore Parker Ferris*, Charles Scribner's Sons, New York, N. Y. 2.00

FRESH APPROACH TO THE NEW TESTAMENT, *H. G. G. Herklots*, Abingdon-Cokesbury Press, New York, N. Y. 2.00

HAT THEY MAY HAVE LIFE, *Daniel T. Niles*, Harper & Brothers, New York, N. Y. 1.50

HIS GRACE WHEREIN WE STAND, *George Johnstone Jeffrey*, Charles Scribner's Sons, New York, N. Y. 2.00

A PLANNED PROGRAM FOR THE CHURCH YEAR, *Weldon Crossland*, Abingdon-Cokesbury Press, New York, N. Y. $2.00

THE BEST IS YET TO BE, *Paul B. Maves*, Westminster Press, Philadelphia, Pa. 1.50

LIVING WITH TEENERS, *Grace Sloan Overton*, Boardman Press, Nashville, Tenn. 1.25

OFF TO BRAZIL, *Nina Millen*, Friendship Press, New York, N. Y. 2.00

WHAT THE JEWS BELIEVE, *Philip S. Bernstein*, Farrar, Straus & Young, New York, N. Y. 1.25

MEDITATIONS, *Grace Noll Crowell*, Abingdon-Cokesbury Press, New York, N. Y. 1.50

"WERE YOU THERE?" *Harold E. Wagner*, Morehouse-Gorham Co., New York, N. Y. 1.75

WE AMERICANS: NORTH AND SOUTH, *George P. Howard*, Friendship Press, New York, N. Y. 2.00

COWARDS OR CONQUERORS, *Herschel H. Hobbs*, Judson Press, Philadelphia, Pa. 2.00

LOUISE WHITFIELD CARNEGIE, *Burton J. Hendrick* and *Daniel Henderson*, Hastings House, New York, N. Y. 5.00

THE CHRISTIAN IN PHILOSOPHY, *J. V. Langmead Casserley*, Charles Scribner's Sons, New York, N. Y. 2.75

SYSTEMATIC THEOLOGY, Volume I, *Paul Tillich*, University of Chicago Press, Chicago, Ill. 5.00

COMMUNISM, DEMOCRACY, AND CATHOLIC POWER, *Paul Blanshard*, The Beacon Press, Boston, Mass. 3.50

BEING AND HAVING, *Gabriel Marcel*, The Beacon Press, Boston, Mass. 2.25

A FAITH THAT FULFILLS, *Julius Seelye Bixler*, Harper & Brothers, New York, N. Y. 2.00

HE WEARS ORCHIDS, *Elizabeth Meredith Lee*, Friendship Press, New York, N. Y. 2.50

FAITH AND DUTY, *N. H. G. Robinson*, Harper & Brothers, New York, N. Y. 2.00

GREAT CATHOLIC FESTIVALS, *James L. Monks*, Henry Schuman, New York, N. Y. 2.50

A HISTORY OF THE CURE OF SOULS, *John T. McNeill*, Harper & Brothers, New York, N. Y. 5.00

INDIA, PAKISTAN, CEYLON, *W. Norman Brown*, editor, Cornell University Press, Ithaca, N. Y. 3.00

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BOOKS

Christ and Culture

By H. Richard Niebuhr, Harper & Bros., New York, $3.00.

The relation of Christ to our human culture is a far more complicated problem than is usually recognized.

It is the great merit of this new analysis by the Yale theologian that it saves us from over-simplification. Five alternative answers emerge as historical positions which have been held, and are still held, by individuals and groups. Professor Niebuhr summarizes them pithily as follows: (1) "Christ *against* Culture," (2) "The Christ *of* Culture," (3) "Christ *above* Culture," (4) "Christ and Culture in Paradox," (5) "Christ, the Transformer of Culture."

Following the first line, early Christians rejected the Roman and Greek civilization, and medieval monks drew a firm line of separation between Christ and "the world." Other illustrations are the Mennonites, who renounce participation in politics, "anti-cultural" Christians like Tolstoy and Kirkegaard, and those who think of Christianity as incompatible with capitalism, nationalism, industrialism or some other institutionalized form of human activity.

Those who give the second answer jump to the opposite extreme and assume a fundamental agreement between Christ and their culture. For them Jesus is the great "hero of history" who guides the process of civilization to its proper goal. So the ancient Gnostics undertook to reconcile the Gospel with the philosophy of the time, the 19th century "liberals" accepted the prevailing optimistic conception of human nature, and many Christians of today think of the "American way of life" as being agreeably harmonious with Christianity.

Between these two extremes there are middle-ground positions. One of these, the third answer to the question, holds that true culture is not possible unless, beyond all human search for values and all human social achievement, Christ enters into human life from above through Divine action. Instead of an "either-or," there is a "both-and" approach. Thomas Aquinas, with his synthesis of faith and reason, is a classical example.

A fourth group, which may be called the dualists, parts company with the synthesist on the ground that he does not face up to the radical evil which is present in all human activity. Although the dualists do not reject the institutions of society and although they recognize the necessary authority of social and political institutions, they are deeply conscious of a tension between what the Gospel requires and what sinful man can hope to achieve and therefore accept a corruption of human institutions as inevitable. Martin Luther is here the great example.

The fifth type, seeing the same situation, refuses to accept it in a mood of resignation. He thinks of man's culture as capable of being transformed by Christ. Augustine, Calvin, Wesley and the English "Christian Socialist" are interpreted as holding varying versions of this general position.

To the exposition of all these views Dr. Niebuhr brings a wealth of illustrative material from the New Testament, from church history, from theology, and from the field of social studies. He finds an important aspect of the truth in each position but makes it plain that none of them is the whole truth as it is in Christ. He will not admit, however, that this leaves everything in hopeless relativism, for above partial and relative insights there is a faith in God that is absolute.

—Samuel McCrea Cavert

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orward Through the Ages

By Basil Mathews, Friendship Press, ew York, $2.75.

Basil Mathews' latest book is a highly adable compendium of church history. Within the brief compass of 250 pages e has traced the onward march of the hristian church from the time of Paul own to our present day. "Forward hrough the Ages" is packed with dra- atic stories of human interest, histori- l facts, biography, and adventure.

The major part of the book deals with ae expansion of Christianity into the ew World and Asia, the dynamic out- ach of the modern missionary move- ent, and the growth of the ecumenical llowship throughout the world. For ae reader who has picked up only seg- ents of the whole story or has caught o more than a few glimpses of the dra- atic picture of the church's life and owth, this book will be most reward- g. However, its very comprehensive- ss has led the author to generalize and ake statements that are sometimes mis- ading. The whole period of Moslem nquest (622-732 A.D.) is covered in teen lines, giving the impression that rabia, Iran, Iraq, Palestine, Egypt, orth Africa and Spain were conquered ernight as the followers of the Prophet aced on their camels north and north st."

The text is admirably supplemented the addition of such aids as a detailed dex, ten historical maps, and a time art showing the comparative dates of portant events relating to the growth the Church.

—Russell Stevenson

ublic Relations Manual r Churches

By Stanley I. Stuber, Doubleday, w York. $3.00.

In the preface to his book Dr. Stuber otes a young pastor who is grappling h public relations problems in his urch:

"I learned nothing (in the seminary) out the ingredients of an effective par- paper or how to do a productive job in promoting either program finance," the new minister laments. was never taught anything about writ- g in a way to win assent. The matter a good church calendar was never entioned."

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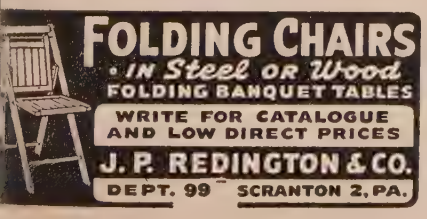
Dr. Stuber's book provides a wealth of practical information to guide local pastors in an effective public relations program. Operating under the principle "Religious principles can win the world —provided the voice of the local church is heard," the author sets out to show the minister ways in which he can make the voice of his church heard—clearly and appealingly.

There is a growing library of books on various aspects of public relations of the churches. This makes it difficult to evaluate each one added to the shelf. It can be said of the latest that a perusal of its pages reveals the author fully familiar with the community problems that harass most pastors as well as the public relations tools that are his if he will but use them. After years as a pastor he turned from the pulpit to church publicity and promotion. He has drawn on his varied experience to produce a short course in public relations for the unsuspecting pastor just out of seminary, and the answer to virtually any technical question any churchman may be seeking about public relations.

—Donald C. Bolles



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Mission to America

By Truman B. Douglass, Friendship Press, New York. Cloth, $2.00, Paper, $1.25.

No poetry here—no sentimental wishful thinking. Here is some real *thinking*—perhaps it would be better to say, *rethinking*, on where we are—how we have come to be where we are—and by what highway we can go from where we are to something better.

The author makes an examination of the fundamental values of our community life, a discerning analysis of conditions in America due to a peculiar disregard for these values, and a positive proposal that will affect our destiny for generations to come.

This is not the kind of book you can read nonchalantly while drinking tea. It should be read in the moments of the day when the mind is most alert, and the will most likely to be moved to action. It is a "must" book for every church worker, clergy and lay. Its vigorous message should penetrate all of our church life and planning. For it is a book that has "a punch," "a drive," "a thrust," greatly needed today.

The author recognizes "the urgent need for new churches to serve new communities created by the restless, moving, building people of America." *But,* he declares that "the major task of Protestant church extension is one that does not require the erection of a single additional church building, or the organizing of one new congregation. It is to be done rather by helping to intensify the life, witness, and sense of mission of the existing churches of our land. . . . The primary task of church extension will be accomplished as existing congregations take more seriously their individual and cooperative responsibility for carrying the Gospel and the Christian fellowship to the millions who are now at their very doors."

This quotation has been lifted from the chapter on "The New Reformation." Striking sentences can be found on almost any page of every chapter in the book. Chapter 2 on "The Undaunted Community" literally bristles with challenging phrases.

The chapter is "an invitation to professing Christians to take a fresh look at the most interesting, the most potent, and the most alive reality in the world today . . . the Christian church." It is a great statement on "the proclaiming of the Gospel and the establishing of the community of Christian disciples".

The author looks upon America as missionary territory and upon the Christianizing of America as the home missions task of the church.

—I. George Nace

Fellowship Evangelism Through Church Groups

By Harry C. Munro, Bethany Press, St. Louis, $2.00.

Here is a plan for a somewhat new type of evangelism—the most important phase of which employs the group life of the church for winning new persons to the church and to Christian commitment. The book is based on the National Christian Teaching Mission, a cooperative program for the churches of a community. (See article elsewhere in this issue.) Dr. Munro, the founding director of the N.C.T.M., here adapts the program "for use by the local church that may not have an opportunity to participate in the larger project." The limitations of the one-church approach

The Redeemer

By William R. Cannon

A significant new study in Christology—exploring and illuminating Jesus' redemptive work as prophet, judge, priest, teacher, leader, and the incarnation of the Word of God. Here is new understanding of the Christian faith, new light on the power of Jesus Christ in redeemed lives. *$2.75*

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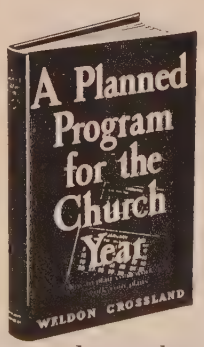
By Weldon Crossland



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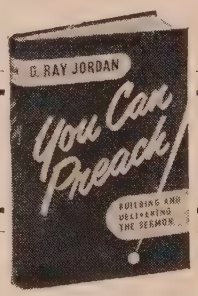

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e acknowledged, but many values of ellowship evangelism" are still thought be possible.

Much of the content of the book can e outlined in terms of the "basic asmptions" discussed in the second chapr. These are:

"1. Christian education is a basic ethod and procedure in every phase of he church's work; it is not merely one epartment of its work. . . .

"2. Evangelism is a primary objective f all that the church does. . . .

"3. Christian education and Christian vangelism belong together. . . .

"4. When Protestantism is true to its asic principles, its program of Christian ducation and evangelism is the responbility of lay workers. . . .

"5. The church's group life—its nuerous fellowship, study, and service nits—is just as essentially 'the church' are its larger corporate meetings. . . .

"6. Christian fellowship, mediated prirarily through the fellowship, study, nd service groups of the church, conitutes one of the greatest human reurces of the church for evangelism. . . .

"7. The pastoral function pervades very phase of the church's life and proram. . . . "

The book is recommended to any pasr or lay leader who seeks detailed inrmation on one of the most hopeful rms of contemporary evangelism. It ould be especially helpful to any urch which will be cooperating in the C.C.T.M. program.

—LEMUEL PETERSEN

he Small College Talks Back

By DR. WILLIAM W. HALL, JR., Richd R. Smith Publisher, Inc. New York, .00.

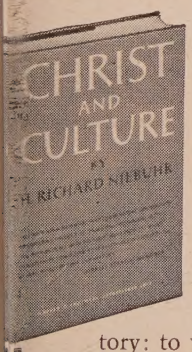
On the basis of his nine years as presnt of College of Idaho, Dr. Hall here tes a book on the problems of Chrisn higher education. As he attempted to do, he has "drawn lessons of much wider applicability and sound guidance for many other presidents and their boards of trustees."

The first two chapters are autobiographical. In the next two Dr. Hall, who is now president of Westminster College in Missouri, discusses the faculty and students, and in chapter five the problems of the small church college during wartime. In following chapters he treats such problems as program, financing, winning public acceptance, and what to do with college football.

In chapter seven, which Dr. Hall considers the most important in the book, he outlines the function of a church college—as distinct from that of a state university, a community college, and other institutions of higher education. His view—which the college came to adopt—is that the church college must recapture its traditional function and emphasize fundamental education, the liberal arts. The spirit and courage shown by Dr. Hall and his colleagues in this matter is commendable: " . . . The College of Idaho . . . decided the time had come to put on long pants. It would deck itself in all the accoutrements of maturity. It would stand up to Harvard and the Universities of Chicago and California and talk back. Having chosen its destiny, it determined to get on with the little matter of resources."

As indicated in this quotation, the book is highly readable, full of personal, human interest, and well phrased material. It is poignant and constructive. It should be read by pastors, lay leaders, and others to understand the problems of college administrators, and to appreciate the unique contribution which church colleges can make today. It is commended to college presidents, professors and others for inspiration and stimulation of thought.

—LEMUEL PETERSEN



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—LEMUEL PETERSEN

The Family Book of Favorite Hymns

EDITED BY ARTHUR AUSTIN, Illustrations by GEORGE LOUDEN, JR., Funk and Wagnalls Co., New York, $4.75.

One curious aspect of the controversy over General MacArthur has been a rash of recordings of a song called "Old Soldiers Never Die." Its original form, it has been noted, was a hymn called "Kind Words Never Die."

This is not the first time a popular song has been derived from a hymn. In his collection of favorite hymns, Mr. Austin notes than "Revive Us Again," a favorite in camp meetings of the 1870's, was modified twenty years later by the I.W.W. into a paraphrase that is part of American folk lore.

Another in the collection, "Hold the Fort for I Am Coming," is familiar in a trade union version as a song of group solidarity. Possibly the ease of singing these familiar favorites has something to do with their turning up in these different forms.

Mr. Austin's collection of over a hundred hynms is interdenominational in scope, and his choices were made on the basis of radio fan mail, polls of the past 65 years, regional spot surveys, church service usage and talks with leading authorities.

The book includes a hymn from the ninth century, chorales from Luther's time, psalms of Calvin, hymns of Watts and Wesley, gospel songs of the American frontier and favorites of our own time.

Really designed for family use, the book is appealingly illustrated, has simple, easily played arrangements of the music, and has the text set under the music, so the singers can follow both words and melody without difficulty.

Mr. Austin, long with NBC, is now director of special events for the Central Department of Broadcasting and Film of the National Council of the Churches of Christ in the U.S.A.

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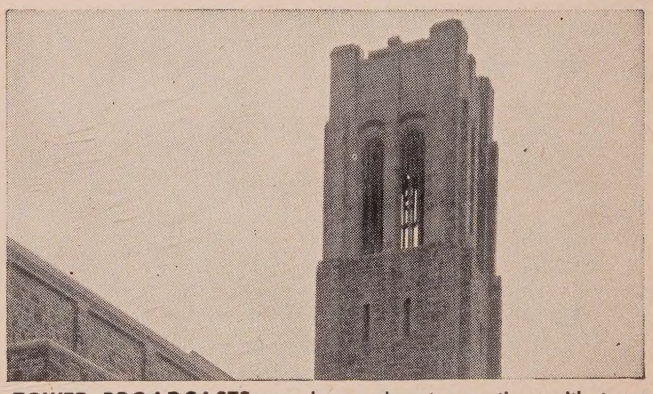

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